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Transcription and Translation of Annuae 1626-1645, from the Jesuit Annual  
Letters in Tonkin Vietnam

Debra Taylor Banov

A thesis submitted to the faculty of  
Brigham Young University  
in partial fulfillment of the requirements for the degree of  
Master of Arts

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## ABSTRACT

Transcription and Translation of *Annuae 1626-1645*, from the Jesuit Annual Letters in Tonkin Vietnam

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This project consists of a transcription and translation of the *Annuae 1626-1645*, written by an unidentified Jesuit missionary in Tonkin (Vietnam). The document appears to have been used as a source text for António Cardim's book *Batalhas da Companhia de Jesus*, and, as a result, there are many similarities between the two works. Despite these similarities, the *Annuae* contains new and insightful information on the state of the Tonkin mission as well as an interesting outsider's perspective on Vietnamese politics in the early 17<sup>th</sup> century.

Keywords: Vietnam, Tonkin, Tonking, Cochinchina, Jesuit, Seventeenth Century, António Cardim

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First and foremost I must thank my God. It is because of Him that I had the strength to overcome the adversities that would have otherwise halted my progress. I am also grateful for Dr. Jeffrey Turley, who inspired me many years ago to study historical linguistics and has been my guide throughout this process; for Dr. Christopher Lund, whose numerous hours of consulting made this project possible; for Dr. Daryl Hague, who taught me everything I know about translation; and for Dr. George Souza for providing me with these materials and allowing me to work with him on this project. My good parents have also faithfully and patiently supported me through many failures, and my achievement is theirs as well.

I cannot complete this thesis without expressing my gratitude and love for my husband, Ivan. Out of everything wonderful that I have gained as a result of my graduate studies at BYU, he is by far the greatest of them all.

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## CHAPTER 1

### Introduction

The manuscript transcribed and translated for this project, which I call here the *Annuae 1626-1645*, deals with the state of the Jesuit mission in Tonkin, Vietnam during the early to mid-17<sup>th</sup> century. The author of the text, who has not been definitively identified, relates his own first-hand experiences in Tonkin as well as many events, of both a political and religious nature, written by other missionaries that had been recorded in several unpublished Annual Letters from those same years. The *Annuae* adds insight and new information to what is already known about the early development of the Jesuit mission in Tonkin (much of this previously-known information is based on António Cardim's books regarding the subject (1645, 1894)). The *Annuae* also provides an interesting outsider's perspective of the political state of Vietnam between 1626 and 1645 since the author chose to include details on the topics of war and government. These areas of political detail are perhaps what make the text most unique. I have transcribed and translated this document with the hopes that it will be made accessible to scholars for future research, but have tried to do so in a way that does not exclude a non-academic audience from also enjoying this text.

### Historical Background

In order to fully understand the context in which the events recorded in the *Annuae* occur, some background information is helpful. In 1558, decades prior to the arrival of Jesuit missionaries in Tonkin, the Nguyễn family broke off from the Trịnh family (that had control of the throne) and founded a new kingdom in the south (Li, 1998). This separation began a new relationship between the recently created northern and southern kingdoms. The division of the Trịnh and Nguyễn families—labeled geographically in the *Annuae 1626-1645* as Tonkin and

Cochinchina, respectively—plays an important role in this text since several political events relating to their tense and changing relationship are mentioned.

As recorded in the *Annae*, this royal split eventually led to war between the two clans, though war was not always a part of their history. The Nguyễn and Trịnh families recognized the same *Vua*<sup>1</sup>, or king/emperor of the Lê dynasty, although, since the *Vua* had no real governing power, each kingdom also had its own rulers called *Chúas* that controlled the land. (The title *Chúa*, spelled archaically with the accent on the last syllable, is used frequently throughout the *Annae* since the fathers spent a great deal of time trying to improve their unstable relationship with the government.) Because of this loyalty to the Lê dynasty, even after their separation the two families continued to fight alongside each other in an attempt to expel the Mạc who were considered enemies to the throne (Dro & Taylor, 2006). In 1627, war finally broke out between the Trịnh of the north and the Nguyễn of the south after several years of the southern kingdom's refusal to pay the customary tribute to the north (Li, 1998). The war began at the same time as the Jesuit missionaries' arrival in Tonkin, thus setting the stage for the many accounts of war and distrust found in the *Annae*.

### **António Cardim and *Batalhas da Companhia de Jesus***

While researching the history of Portuguese missionaries in Vietnam, I came upon a book containing information that was curiously similar to the text of the *Annae*. This book, *Batalhas da Companhia de Jesus na Sua Gloriosa Provincia do Japão* (1894), was written by António Cardim for King John IV around 1650; it was unknown to the world until Portuguese historian and scholar Luciano Cordeiro “accidentally discovered it” (Preface) in the late 19<sup>th</sup> century. Cordeiro transcribed, edited, and published the book in 1894. *Batalhas* is several hundred pages long and includes information about the state of Jesuit missions not only in Japan, but also in

---

<sup>1</sup> Spelled *Bua* in this manuscript.

China, Macao, Vietnam and other places. What is most curious about this book are the striking similarities and differences it contains when read in comparison to the *Annuae 1626-1645*. These correlations and discrepancies will be discussed here.

What initially drew my attention to *Batalhas* was how similar, but not identical, a few of its passages were to the *Annuae*. For example, Figure 1 shows the paragraph in the book that inspired me to continue researching the topic, compared with a similar paragraph in my letter (line numbers added for convenience):

<i>Batalhas</i>	<i>Annuae 1626-1645</i>
<p>1 “Corriam a cousas da christandade em paz  2 e augmento, quando aos 28 de novembro  3 de 1632 morreu o rei. Nova persequiçãõ  4 contra nossa santa lei, com chapa impia e  5 blasphema, em que a calumniava de falsa.  6 A occasiãõ foi, que tomando certa mulher  7 gentia uma cabayas ao pagode de Gueset, o  8 qual estava debaixo da protecçãõ de uma  9 das segundas mulheres de el-rei, por nome  10 Sangfi, lançou a culpa aos christãos,  11 fazendo com que el-rei prohibisse a lei  12 que professavam.” (p. 104)</p>	<p>1 “Hiãõ as couzas daxpãnd.e empaz , e  2 augmento, qd.o aos. 28. de Nouembro deste  3 mesmo anno de 1632. o Chua thain do vuan  4 moueo perceguiçãõ contra nossa S.<sup>ta</sup> ley cõ  5 chapa impia , eblas fema , emq̃ aprohibia,  6 ecaluniaua defalço ; aocaziãõ foi , q̃  7 tomando certa molher gentia huãs cabayas a  8 certo pagode na Aldea Qêset, oqual estaua  9 debaixo dapro teçaõ dehũa das segundas  10 molheres del Rey, por nome Sang fu, a qual  11 como pouco a feiçoada aley de Dš lançou  12 aculpa aos xpaõs, fazendo cõ el Rey  13 prohibisse aley q̃ professauaõ...” (002v)</p>

**Figure 1.** Side-by-side comparison of excerpt from *Batalhas* and the *Annuae*

Many of the differences here appear to be somewhat of a transcriber’s dispute. Cordeiro reads “morreo” when I read “moveo” (lines 3 and 4, respectively); Cordeiro says “Sangfi,” I say “Sang fu” (line 10 on both), and so on. It is also apparent that Cordeiro’s version has been edited for spelling, punctuation and word choice by himself and possibly by Cardim as well. Without seeing Cordeiro’s original manuscript it will be impossible to know to what extent it was edited before publication and by whom.

There are other similarities between the two texts, but this case of practically word-for-word congruence on the paragraph level is rare, although it does occur at least two more times.

Much of the similar information is written in a different order since my letter is organized chronologically and *Batalhas* is organized by topic (e.g., successes, persecutions, etc.). Also, the *Annuae* appears to be a sort-of condensed version of what Cardim records in his book (while not exactly so since it records several historical events not included in *Batalhas*). This is not too surprising because, as mentioned previously, my letter contains a summary of many Annual Letters written by other authors compiled into one succinct document.

Despite the resemblance between my document and Cardim’s book, there are some interesting and noteworthy differences. In fact, there are so many differences between the two works that this topic merits more time and research in the future as I cannot address everything here, nor is it the focus of this project to do so. I have, however, selected a few unique differences to mention in this paper, and have separated them into three categories: discrepancies; minor, yet insightful information; and significant events.

Discrepancies occur occasionally between *Batalhas* and my text, but they are mostly confined to dates and numbers, some of which could be transcription errors. For example, Cordeiro’s version says that the fathers were sent back to the Tonkin mission at the request of the king on February 13<sup>th</sup> (p.79), whereas my text says February 18<sup>th</sup> (p.001v). Other discrepancies of dates include the day when those same fathers actually arrived at their destination (Cordeiro’s says March 15<sup>th</sup>, mine says March 7<sup>th</sup>), and the year that Jeronimo Mayorica and Bernardino Regio entered Tonkin (Cordeiro’s - 1632, mine - 1631). Similarly, there are discrepancies of number of annual baptisms recorded in Tonkin (see Table 1).

**Table 1.**

*Discrepancies of Baptismal Records by Year*

	1631	1634	1641	1642
<i>Annuae</i>	3,043	9,864	11,178	12,471
<i>Batalhas</i>	3,047	9,664	11,310	11,773

Before discussing the more significant historical events that are missing from Cardim's book, some lesser-important, yet interesting information found only in my text deserves to be mentioned. For example, after a great deal of persecution from both the royal court and the gentiles, Christian congregations in the royal city of Ke Cho decided to start meeting secretly in privately owned houses to avoid trouble. The fathers went to visit these dispersed congregations during the year, a fact that is mentioned in both my text and Cardim's book; however, in the *Annuae*, it clarifies that the fathers traveled to these congregations specifically to administer to the women who were not allowed to enter the makeshift home-churches (p.004).

Other information in the *Annuae* that is not included in *Batalhas* are the names of all captains of the ships the fathers travel in as they come and go from Tonkin—these names are rarely if ever mentioned in *Batalhas*—, as well as greater detail about tense Chinese relationships (see p. 007).

With few exceptions, the significant historical events that are mentioned in the *Annuae* but not in *Batalhas* were most likely left out of Cardim's book because they were political, controversial, or irrelevant to the state of the mission. These relevant events include, but are not limited to, the death and funeral of the king's mother, a rather serious altercation between the Christians and the Chinese, and a detailed description of the life and death of Father Bernardino Regio.

In 1635, the mother of the Chuá died toward the beginning of the traditional Vietnamese New Year, a fact not mentioned in *Batalhas* probably because it was not pertinent to the mission's progress. The author of my manuscript gives a detailed description of a royal funeral procession and Vietnamese mourning practices during the 17<sup>th</sup> century that matches well with Samuel Baron's first hand explanation of the tradition (Dror & Taylor, 2006).

Another significant event that is missing from *Batalhas* is the surprisingly serious fight between a group of Christians and the Chinese that left one man dead and a Father on trial (p.008v). While Father Jeronimo Mayorica was administering to the Christians in Rum, a group of Chinese people came to taunt them and disturb their service. The Christians resisted, causing a physical altercation that ended with the death of a Chinese man. The father that fought alongside the Christians—who I assume is Father Jeronimo, though it is not clear— was accused of murder and put on trial. The lawsuit was won only through the use of bribes. Undoubtedly, this was left out of Cardim’s book because of its controversial nature.

For unknown reasons, the faith-inspiring story of Father Bernardino Regio’s life and death (p.004v) was not included in *Batalhas*, though similar information about his life can be found elsewhere (Patrignani, 1730). Regio’s life was one of dedication and diligence. He sought to go to Japan to die as a martyr, but by the time he was given permission travel into the country had been at least temporarily severed. He was then sent to Tonkin where he was loved by both commoners and royalty. He died from a wound on his right side, but was happy on his death bed feeling that it was in some way a fulfillment of his desire to die a martyr.

These numerous similarities and differences, while interesting, also present an important question: what is the original source of my text or Cardim’s book or both? After the discovery of *Batalhas*, it seemed probable that the author of the *Annuae* was also António Cardim since the two works were so similar. While I cannot say positively who the author is, I can say confidently that I do not believe António Cardim to be the author of the *Annuae*, for reasons I will explain in detail in the next section.

So if Cardim did not write the *Annuae 1626-1645*, why is his book so similar? Luckily, Cardim’s address to King John IV at the beginning of *Batalhas* solves this mystery. He states in

his address that he began reading the annual letters written from the Asian missions as a way to find relief during his long journeys and while he was shipwrecked. He later decided to select their most important parts and send them to the king, thus prompting him to write the book.<sup>2</sup> Since annual letters are written by many different people, and the concept of plagiarism in the 17<sup>th</sup> century was not the same as it is today, we can assume that much of *Batalhas* contains the words of previous authors, not exclusive of the author(s) of my manuscript.

### **Author of the Manuscript**

Unfortunately, the author of *Annuae 1626-1645* never directly identifies himself nor does he leave the reader with much information as to his identity. Researching his identity was particularly difficult because he frequently summarizes the words of other people and many of the experiences he shares are not his own. However, there are a few very important exceptions to this fact that give us a hope of positive identification in the future. The author writes mostly using the third person, sharing others' stories and giving details on the affairs of the mission and kingdom. He does, fortunately, use the subject pronouns "I," and "we," or the associated first person conjugations, a handful of times. These linguistic elements hold important clues needed to identify the author, or at least to narrow the options.

The author first includes himself in the narrative early in the year 1631, the same time that Cardim is known to have arrived in Tonkin (Cardim, 1894; Lach & Kley, 1998), which supports my initial theory that Cardim composed the *Annuae*. Shortly thereafter, however, the author states, "Father António Cardim returned to Macao" (p. 002), and yet he continues to occasionally include himself as an active player in the history through the year 1636. It seems

---

<sup>2</sup> "Chegando a esta cidade de Goa por fim de Maio de 1650 lancei mão das annuas da Provincia do Japão para aliviar os trabalhos de viagens tão compridas e naufragio que fiz no Galeão São Lourenço nos baixos de Moxincalle, e invernado de sete mezes em Moçambique. E porque as cousas que achei me pareceram dignas de apresentar a V.M. escolhi os mais principaes fazendo esta Relação do estado presente da Provincia de Japão té o anno de 1649." (Cardim, Introduction)

fairly apparent that the author lived or spent a great deal of time in Tonkin between the years 1631-1636 and possibly even later because he never mentions his personal departure from the mission. Cardim was serving as rector of the school in Macao during that time (Pina, 2007) meaning that it is unlikely he was also traveling frequently to Tonkin.

This date analysis alone is enough to show that Cardim is likely not the author of *Annuae 1626-1645*; however, there is another significant clue that provides even more proof as well as some key information about the identity of the author. In *Batalhas*, Cardim explains that during a time when the king did not permit the fathers to enter his palace, Gaspar de Amaral spent time writing the histories of the apostles. The author of the *Annuae* states clearly, “I wrote the histories of the apostles,” as well as the history of King Louis IX (p. 005v). Similarly, Cardim says that Gaspar de Amaral visited the prince while wearing special palatial clothing in order to discourage their enemies from thinking that they had successfully defeated the Christian cause. The *Annuae* says, “I wore palatial clothing and visited the prince.” These differences appear to imply that Gaspar de Amaral is the author of my text, or at least to signify that Cardim is not.

This change in subject pronouns is hopeful as well as confusing and potentially misleading. It would be easy to say based on this discrepancy that the author of my manuscript is Gaspar de Amaral. It is known that Gaspar de Amaral composed an important Portuguese-Annamese dictionary that Alexandre Rhodes used as a base for his more famous dictionary *Dictionarium Annamiticum Lusitanum et Latinum* (Zwartjes, 2011), and that he spent ample time in Tonkin. However, the author of the *Annuae* mentions Gaspar de Amaral’s name a total of six times and never once implies that he and de Amaral are the same man. In fact, based on the unpublished Annual Letter from 1631 written by António de Fontes, Gaspar de Amaral played an active role in the events found on page 002 of the *Annuae*, yet, interestingly, the author



recounted those events using the distant third person. In contrast, he uses the first person in other areas of the text implying that he was not hesitant to include himself in the story. If my author were Gaspar de Amaral, it would be odd for him to vacillate between the first and third person, sometimes including himself in the story and sometimes not.

This confusion over Gaspar de Amaral is not too surprising. The work of a transcriber/editor requires context- and experience-based guessing as to who is performing what action since old texts are frequently unclear. By the time *Batalhas* was published in 1894, the information therein had been edited at least twice, once by Cardim and once by Cordeiro, which opens the door for a lot of personal interpretation. Without seeing Cardim's original manuscript we will not know if de Amaral's name was originally present or if it is an attempt at clarification by one or both of the editors. For this reason, I hesitate to unconditionally accept Gaspar de Amaral as the author of this text. Research on this topic might prove more fruitful as additional Annual Letters are brought to light.

## **Conclusion**

Though similar to previously published material, *Annuae 1626-1645* also contains new and insightful information about the early stages of Jesuit missionary work in Tonkin Vietnam as well as European perspectives of Vietnamese politics. I hope that this transcription and translation will serve to assist anyone, both within and outside the academic world, who wishes to shed light on the subject of Christianity in South East Asia or other areas of study.

## CHAPTER 2

### Methodology

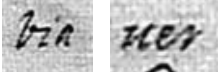
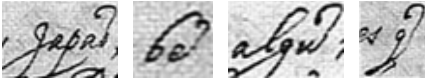
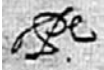
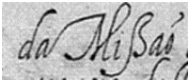
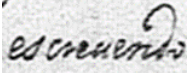
This scope of this project includes four main subdivisions: a diplomatic transcription, a semi-normalized transcription, a translation, and a dictionary of abbreviations. The methodologies for each of these subdivisions are unique and I will explain them in detail here.

#### Transcriptions

The *skopos* theory of translation (Vermeer, 1989) states that “the translator’s [and I substitute transcriber’s] decisions should be made...in accordance with the reasons why someone asked the [transcriber] to do the [transcription]...that the dominant factor is what the end-user wants the [transcription] for” (Pym, 2010, 44). Since the *skopos* of this project, as outlined in several oral communications by Dr. George Souza, is to make the *Annuae 1626-1645* accessible to as many people and disciplines as possible, I decided to transcribe it following two different transcription styles. These two styles—diplomatic and semi-normalized—allow the text to be used in many different ways by people of different backgrounds. For example, the diplomatic text is favorable for linguists wanting to study the nature of 17<sup>th</sup> century Portuguese or for scholars familiar with reading documents from that region and time period. In contrast, the semi-normalized transcription is better suited for those with little background in reading manuscripts of this nature because it has added or updated punctuation and the abbreviations have been resolved, thus making it a more fluid text to read in general. The semi-normalized transcription also helps in the translation process by serving as a liaison or intermediary step between the original document and the translation.

Despite the stark differences between these two transcription styles, which will be explained later, there were some general aspects of the methodology that applied to both

transcriptions, including honoring line breaks and making no adjustments or modernizations to word spelling. For instance, the author does not always follow the modern standard usage of the letters {u} and {v}, as can be seen in these examples taken from the manuscript: *estaua*, *Nouembro*, and *vniuersal*. Instead of correcting his usage to fit modern standards, I left these spellings intact in both the diplomatic and semi-normalized transcriptions. It was also necessary to identify the differentiating characteristics between {u} and {v} since there was some debate as to whether or not the author made any distinction between the two letters at all. In my opinion, there is a difference between the letters used at the start of the words *via* and *ver* (see Figure 2, Example 1). Accordingly, in my project any letter that includes the initial “tail” that extends above the body of the letter, as seen in word *via*, is transcribed as {v}; any letter that is missing this initial extension is transcribed as {u}.

Title	Sample	Explanation
Example 1		V versus U
Example 2		Word-final nasal allograph
Example 3		O Padre
Example 4		Connecting between word boundaries
Example 5		Breaks within a word

**Figure 2.** Samples from manuscript

**Diplomatic transcription.** The first step in this project was to transcribe the manuscript diplomatically. This diplomatic approach is defined in this project as the graphical representation on the transcription of as many features and details from the original document as possible. In other words, abbreviations, punctuation, spelling, capitalizations, and author errors are preserved as close to the way they were written originally as can be recreated on a computer.

Trying to achieve sameness between a handwritten document and a computer screen proved to be challenging, particularly with the many abbreviations and allographs present in the *Annuae*. One allograph that is consistently used throughout the entirety of the manuscript is the word- (and occasionally syllable-) final hook, shown in the samples in Figure 2, Example 2. The author uses this symbol for different purposes including to represent unwritten nasal sounds or to simply show an omission of letters (as with the word *que*). After some debate as to how this allograph should be transcribed, I decided to follow Dr. Christopher Lund's example in his transcription of Luis de Camões' *Anedotas Portuguesas e Memórias Biográficas da Corte Quinhentista* (1980) and write the symbol as “~.” The words in Example 2 are thus transcribed as *Japaõ*, *bẽ*, *algũ*, and *q̃*.

Another problematic area of the diplomatic transcription was determining the author's perception of word boundaries without merely using pen strokes as the only deciding factor. This is specifically applicable in cases where lowercase and uppercase letters come into contact. For example, this seemingly simple abbreviation in Figure 2, Example 3, found frequently throughout the text, can be transcribed as “oP.<sup>e</sup>” since in most cases the author's pen never lifts between the “o” and the “P.” Even though these words are connected, this does not mean that he considers them the same word. Figure 2, Example 4, taken from the title of the letter, offers another example of this spacing question. I decided to transcribe these cases, and others like them, including a space as a word boundary despite the fact that they are connected (as *o P.<sup>e</sup>* and *da Miβaõ*), assuming that the author did not lift his pen between lower and uppercase letters merely for convenience. Cases of the opposite type— where the pen lifts briefly, but the letters continue close together (see Figure 2, Example 5)—I did not record as separate words. Similarly,

non-traditional word boundaries that do not follow modern standards were left intact, such as with the suffix *mente* that is written in all cases as separate from the rest of the word.

Other aspects of the original manuscript that were left unchanged in the diplomatic transcription include both the punctuation and the abbreviations. The punctuation is occasionally erratic, but the author of the *Annuae* appears to be an educated and experienced writer. This means that, while not adhering to modern traditions, the punctuation is by no means completely nonsensical. The author uses periods to mark sentence breaks, though much less frequently than we are accustomed to, as well as to show the reader that he is abbreviating. Looking again at Figure 2, Example 3, the period in *o P.<sup>e</sup>* provides crucial information that the letters <adr> are missing from the word. These abbreviations are not resolved in this version of the transcription, and in order to assist the reader with these frequent and varied abbreviations, I have compiled a dictionary of abbreviations to serve as a companion guide to the transcription.

**Semi-normalized transcription.** The second step of this project was to transcribe the same manuscript using a semi-normalized approach. This approach is different from the diplomatic in that it attempts to ease the reader's burden of trying to decipher early-modern punctuation, word spacing and abbreviations while also attempting to preserve the integrity of the original document. By adding in or updating punctuation to more closely align to modern standards, I am helping the reader make sense of a text that might otherwise be difficult to understand. All of these punctuation additions are marked with brackets (such as, [.] and [,]).

In addition to changes in punctuation, all decipherable abbreviations have been expanded to show the whole word; for example, the abbreviation in Example 3 is expanded to *o P<adr>e*. Likewise, the words *bẽ* and *algũ* from Example 2 are expanded to *be<m>* and *algu<m>* according to contemporary tradition, even though I do not consider the use of the allograph in

those cases to be an abbreviation but merely a spelling variant. These expansions or resolutions mean that the text can be read without needing to refer to the dictionary of abbreviations, allowing for a more fluid experience. It should be noted that there are two abbreviations in the *Annuae* that are not resolved because I could not find their meaning.

In contrast to the diplomatic transcription, the semi-normalized version contains updated word spacing by separating or combining words as necessary in order to follow today's standards. Apart from these changes, however, no other adjustments are made to the words themselves, including their capitalizations (except marking the start of a sentence after adding a period), archaic spellings, and accents/tildes.

## **Translation**

As Venuti (1998) puts it, the readers of every source and target text are not “on equal footing, autonomous from cultural difference and social divisions” (p. 22), meaning that exact equivalence between two languages, cultures, and time periods—and even between two people who share all of those elements—is impossible. Instead of brooding over an unattainable goal of perfect equivalence, I decided to translate the *Annuae* based on the *skopos* of the project. As mentioned previously, the intended function of this translation is to make the *Annuae 1626-1645* accessible to as many people as possible and to be used in various ways, including, but not limited to, scholarly research.

In order to achieve this goal, I adopted elements from two schools of thought: 1) Berman's (1992) belief that a translation should be sufficiently foreign so as to remind the reader of the foreign nature of the text, and 2) Bassnett's (2002) perspective that a “translator can at times enrich or clarify” a source text by adapting linguistic or cultural components to better fit the target audience (p. 36). Venuti (n.d.) describes strategies of this type by saying that any loss

of the source text's original character can be considered an "an exorbitant gain" in the target text. In other words, it was necessary to provide a pleasant reading experience as well as remind the reader that the text was written by a foreign author several centuries ago.

Deciding which foreign aspects of the source text to incorporate into my translation was not an easy decision. Anytime a translated text preserves even the smallest of foreign elements, there is always the risk that readers will not understand or not enjoy the text; but, I felt strongly that some foreignization was important. Thus, the foreign aspects of the source text I sought to preserve in the translation were small, and mostly lexical rather than grammatical. I did not change or update any place names to their modern equivalents but instead resorted to using footnotes as a way to assist the reader should he or she need clarification. The original text contains an early-modern, Europeanized Vietnamese, which I attempted to reflect, and by so doing, I also reminded the reader that the *Annae* was produced by a European who was writing an account from an outsider's perspective to people who were likely not speakers of Vietnamese at all. For example, the author most frequently refers to the city Nghệ An as simply Nghean (though he does use some variation), and Thanh Hóa, spelled several different ways, as Thinhhoa/Thinh hoa/Thinhóa/Thinh hoã/Thinh hòã. Instead of using the modern spelling, I kept the author's early-modern Europeanized spelling. The latter example is standardized in my translation as Thinh Hoa. This decision applies to all other non-standard, Europeanized, or early-modern spellings of place names.

Another aspect of the source text that I sought to preserve is the use of Latin phrases. There are a few cases in the text where the author chooses to use Latin instead of Portuguese. I included these phrases in the translation for two reasons. First, I wanted to respect the author's choice. Second, it serves as a reminder that the author was an educated Catholic missionary who

was well versed in Latin. Similarly, I chose to keep foreign expressions that would be recognizable to most readers, such as with the phrase *golpe da catana*, though I did footnote them.

Regarding the numerous political designations in the *Annuae*, including Bua, Chuá, king, governor, and Oũ, I decided to accept the author’s decision to vacillate between the Portuguese and Vietnamese forms of these titles. In other words, the author uses the word *Bua* as well as *king*, though they are interchangeable. The same is the case for *governor* with *Chuá*. Therefore, when the author said *Bua* when referring to the king, I used the word *Bua* instead of translating it; likewise, *Rey* became *king*, *Chuá* was left as *Chuá*, *governador* became *governor*, and so on.

Despite wanting to remind the reader that the original text is foreign and several centuries old, I also wanted it to be a relatively comfortable experience and be accessible to those who might not have a background in Portuguese or Vietnamese language and history. I sought to aid the reader with a text that could otherwise be incomprehensible due to detached modifiers, lack of punctuation, and other grammatical structures that are not traditional today. Consequently, the “enrichment and clarity” I brought to the *Annuae* deals mostly with grammatical construction—breaking up sentences into shorter segments, using updated punctuation for clarification, and following the standard norms of 21<sup>st</sup> century English grammar. An example of a sentence in need of these adjustments can be seen here:

Fauoreceraõ este anno, eopassado m.<sup>to</sup> axpãnd.<sup>e</sup> em nghean os gou.<sup>ores</sup> oũ fó má taò; e oũ fu má lieu; os imigos de nossa sancta fè fizeraõ algũs papeis infamatorios em nome dos xpãõs, obotaraõ hũ emcaza de oũ fu má lieu, elle lendoo logo conheceo naõ poder ser dexpãõs ã eraõ bons homẽs, mas dos saiõs efeiticeiros seus imigos, epor isso naõ fazia cazo das paruuices ã dentro contra o mesmo Gou.<sup>or</sup> diziaõ, sequeimou; outro



lançaraõ na caza de outro Gou.<sup>or</sup> oũ iã deiñh ehũ reu oũ nghẽ oachou, ecomo he bem  
affeito aley de Dš oqueimou, por ã taõ bẽ iulgou ser dos imigos daley de Deos. (p. 006)

From the perspective of modern-day English standards, this sentence would be long and cumbersome to read. An even greater problem, however, is that it is unclear. Translated directly, this passage would leave the unexperienced reader wondering if Oũ F3 Má Ta3 and Oũ Fu Má Lieu were the governors or the enemies, an obviously important distinction; and, though there is some punctuation, it does little to help the reader understand who is performing what actions. Therefore, in order to provide the reader with a more comfortable experience, I made the previously mentioned adjustments to sentence structure and length, and updated the punctuation, which ended with this result:

Governors Oũ F3 Má Ta3 and Oũ Fu Má Lieu supported the Christian community in Nghean this year. Enemies of our holy law wrote some defamatory papers in the name of the Christians and threw one into the home of Oũ Fu Má Lieu. He read it and then confessed that it could not have been from the Christians, because they were good men, but rather from their enemies the conjurers and sorcerers. Therefore, he did not give heed to the silly things said therein about him, the governor, and he burned it. Another was thrown into the home of a different governor, Oũ Iã Deiñh, and one criminal by name of Oũ Nghẽ found it. Since Oũ Nghẽ had an affinity for the law of God, he burned it because he also determined that it was from the Christians' enemies.

Apart from modernizing grammar, I also translated the majority of religious titles into their modern English equivalent; for example, *Padre* became *Father*, and *Irmão* became *Brother*. The only religious title I did not translate was *Thai*, meaning “master or preacher of the law”

(Cardim, 1894, p. 77), because I felt that leaving it untranslated helps to preserve some of the original Portuguese-Vietnamese character of the text.



### Dictionary of Abbreviations

Included in this project is a dictionary of abbreviations that serves as a comprehension aid to the reader of the diplomatic text. It also contributes to already published works (Nunes, 1981), with the anticipation of expansion and publication in the future.

The dictionary contains all abbreviated words found in the *Annae*, including proper nouns. These abbreviations are organized alphabetically by their modern spelling, and listed with each word is a copy of the author’s handwritten version, a diplomatic transcription, an expansion of the abbreviation, and a reference point or location in the original text should the reader desire to see the abbreviation used in context. If an abbreviation appears more than once, only one location is reported. See Table 2 for a sample.

**Table 2.**

*Samples from Dictionary of Abbreviations*

Modern Spelling	Picture	Transcription	Resolution	Location
irmão		Jr̃.	Jr<maõ> <sup>3</sup>	001
Senhora		Sřa	S<enho>ra	002

I did not include in this dictionary any word whose “abbreviation” is merely the omission of word- or syllable-final nasals, marked with a “~” because I do not consider these cases to be abbreviations but rather spelling variants. These words include, but are not limited to, *bẽ*, *porẽ*, *cõ*, and *sẽ*. Examples of syllable-final nasal omissions, occurring mostly in gerunds, include *sẽdo* and *ajuntãdose*.

<sup>3</sup> The tilde is written over the {o}, following the author’s style.

## CHAPTER 3

Annuae 1626 – 1645

### Diplomatic Transcription

001

Principio da Miβaõ de Tun Kim

e progressos della.

Por via dos Padres ã estauaõ em Cochinch.<sup>a</sup> pregando aley de Dŝ, sesoube em Macao adisposçaõ que auia neste Reyno pera receber nossa s.<sup>ta</sup> Ley entrã  
5 do nelle os pregadores. Pello ã o P.<sup>e</sup> Jeronimo Roiz Senior Vizit.<sup>or</sup> de Japão, eChina no anno de 1626. mandou ao P.<sup>e</sup> Juliano Baldinote florentino cõ *Anno 1626.*  
o J̃. Julio peany Japão, pera uer adisposiçaõ do Rey, e Reyno; pera receber nossa sancta ley. Foy o P.<sup>e</sup> emhũ pataxo de Gp.<sup>ar</sup> Borges de ã hera Capitaõ Joaõ Alurez [sic] pereira, chegados a Tun Kim lhe aleuantaraõ ã uinhão por espias do  
10 governador de Cochinch.<sup>a</sup> ã pouco auia tinha rebelado, porẽ sabendo o Rey a verdade fes ao P.<sup>e</sup>, emais portuguezes m.<sup>tas</sup> honras, e por remate querendo o P.<sup>e</sup> voltar a Macao lhe pedio ficasse em seu Reyno. Naõ pode o P.<sup>e</sup> satisfazer apeticão del Rey por q.<sup>to</sup> o P.<sup>e</sup> Gabriel de Matos ã actual m.<sup>te</sup> estaua por Vizi.<sup>t<sup>or</sup></sup> em Cochinch.<sup>a</sup>, esup.<sup>or</sup> o dito P.<sup>e</sup> Juliano, lhe ordenou delã ã tornasse pera  
15 Macao como fes adar conta do que achara. Governaua neste anno este Rn<sup>o</sup> o Bua vinhto, o Chuá Thanh do Vuoen anno dan, voltou tã. bẽ de Cochinchina acabada auizita o P.<sup>e</sup> Gabriel de Matos leuando consigo ao P.<sup>e</sup> Alex.<sup>e</sup> Rodes Frances ã estaua ia auante nalingoa, por auer dous annos rezidia

em Cochinchina cõ intento deo mandarẽ abrir esta missão de Tun Kim.

20           Tinha neste tpõ chegado deGoa a Macao o P.<sup>e</sup> Andre Palm.<sup>ro</sup> esucedido no officio de vizitador, o qual informandosse dadisposição q̃ o P.<sup>e</sup> Juliano achara no Reyno pera apregaçaõ evangelica mandou no anno de 1627. por Março aos P.<sup>es</sup> Pero Marquez Portuguez, eodito P.<sup>e</sup> Alex.<sup>e</sup> Rodes; tive raõ boa viagẽ, entrarão noporto de Cua bang aos. 19. dodito mes dia dobẽ

25           auinturado S. Joseph, aquẽ tomaraõ por protector da Missão, e deraõ o nome a aquelle porto. Tanto q̃ oRey soube desua chegada ainda q̃ foi indo ia no caminho pera aguerra contra o Aleuantado de Cochinch.<sup>a</sup> lhe fes m.<sup>ta</sup> festa, etornando daguerra lhe pedio ficassẽ em seu Reyno, oq̃ os P.<sup>es</sup> aceitaraõ, fez lhe odito Rey cazas, e Igreja onde começou aconcorrer todos osdi

30           as infinito num.<sup>o</sup> degente de q̃ se seguio grd<sup>e</sup> fruto. Era este o anno aqu<sup>ue</sup> os naturais chamaõ meo, eoitauo do Bua vinhto; Aembarcaçaõ deq̃ hera Capitaõ Ant.<sup>o</sup> de Soueral, esenhorio Joaõ Pinto da Foncequa, uoltando ia

*Anno  
1627*

#### **001V**

muito tarde pera Macao, por falta detpõ ficou na Ilha de Hay naõ, ea gente depois deinuernar nella quazi hũ anno, uoltou a Macao por via

35           deCantaõ, efoi esta a cauza por q̃ senão soube dos P.<sup>es</sup> aquelle anno em.<sup>o</sup>, e não chegando a embarcaçaõ q̃ foi não semãdou outra.

          No anno de 1629. se mandou em Mayo huã embarcaçaõ da Comp.<sup>a</sup> eaRibou; neste tpõ tinha entrado na China o P.<sup>e</sup> Andre Palmeiro pera uizitar aquella xpãnd.<sup>e</sup> deixando suas uezes ao P.<sup>e</sup> Pero Moreyon R.<sup>or</sup>

*1629*

40 do Collegio de Macao, o qual sabendo por via de Cochinchina o m.<sup>to</sup> fruto q̃  
os P.<sup>es</sup> embreue t̃põ tinhaõ feito neste Reyno, ealguãs atoardas de q̃ elRey  
se emfadara por não vir embarcação, edesterrara aos P.<sup>es</sup>, mandou em  
setembro a embarcação de Comp.<sup>a</sup>, e nella aos P.<sup>es</sup> Sayto Paulo Japaõ, E  
Gp.<sup>ar</sup> d.' Amaral Portuguez pera acudirẽ aos ditos P.<sup>es</sup> no q̃ fosse necess<sup>o</sup>. che  
45 gou aembarcação asaluamento, eachando em Ngheam aos dous P.<sup>es</sup> desterra  
dos os leuaraõ a Corte, e no anno seguinte em Mayo de 1630. todos quatro  
chegaraõ em Macao, os dous pr.<sup>os</sup> por q̃ estauaõ ia deputados p.<sup>a</sup> hirẽ aja  
paõ, aos dous q̃ cà estauão mandou odito Rey por pregarẽ nossas.<sup>ta</sup>Ley q̃ ti  
nha prohibido, escreuendo ao P.<sup>e</sup>Vizit.<sup>or</sup> m.<sup>tas</sup> falsidades, eCalunias do P.<sup>e</sup>  
50 Alex.<sup>e</sup> Rodes. Deixaraõ os P.<sup>es</sup> feitos x̃paõs seis mil entre estes algũs  
m.<sup>to</sup> nobres, Ricos, edesangue Real; Administração da x̃pand.<sup>e</sup> deixarão  
entregue atres Cathequistas homens degrd.<sup>e</sup> virtude, eletras os q.<sup>es</sup> antes deserẽ  
xpaõs foraõ Says ou Bonzos dos Toolos, chamauão se Francisco, Ignacio, e  
Andre osq.<sup>es</sup> diante detodos os xpaõs e P.<sup>e</sup> Alexandre Rodes jurarão de nun  
55 ca cazarẽ, nẽ terẽ couza propria, viverẽ vnidos pera seoccuparẽ napre  
gação do evangelho.

Voltados os P.<sup>es</sup> a Macao, como oRey pedia ao P.<sup>e</sup> Vizit.<sup>or</sup> outros P.<sup>es</sup> ,  
aos. 18. de feuereiro de 1631. mandou odito P.<sup>e</sup>Vizit.<sup>or</sup> hũ navio da Comp.<sup>a</sup>,  
enelle tres P.<sup>es</sup> p.<sup>a</sup> continuarẽ a Missão ao P.<sup>e</sup> Gp.<sup>ar</sup> d' Amaral por Superior,  
60 eaos P.<sup>es</sup> Ant.<sup>o</sup> de Fontes, y Ant.<sup>o</sup> Cardim por companheiros, os pr.<sup>os</sup> dous p.<sup>a</sup>  
ficarẽ, o outro pera seinformar docaminho pera os Laos. Chegaraõ a Tun  
Kim aos. 7. de Março domesmo anno e nelle os recebeo el Rey bem, ecomui  
dou atodos pera ficarẽ emseu Reyno, porẽ aVespora desetornar o navio se

*An.  
1631.*

[text scratched out] trocou, eos mandaua atodos pera Macao, e por os P.<sup>es</sup> lhe  
65 pedirẽ dexou ficar aos dous, eo P.<sup>e</sup> Ant.<sup>o</sup> Cardim uoltou a Macao. O ca  
minho dos Laos se a chou logo facil por o embaixador delles ã aqui Rezidia  
assy nolo significar, porẽ como ainda no Reyno naõ estauamos firmes naõ  
setratou por entaõ daquela viajẽ; os dous ã ficaraõ prohibio el Rey pre  
gar aley de Deos, esedeclarou ã sò os deixaua ficar cõ intento de o corteja  
70 rẽ indo ao m.<sup>o</sup> dia aseu patio conforme ao cus tume daterra; ep.<sup>a</sup> poder tor  
nar o Nauio, prometeo lhe por uestes delhe fazer cazas em ã morassẽ, e  
nunca comprio apalaura, agazalhauaõ se em caza de hũ genrro del Rey  
por no me õu fo má tuyen, o qual assy elle como sua molher a filha del Rey  
tinha grd.<sup>e</sup> respeito, e igual amor aos P.<sup>es</sup>, uendo ã o Rey lhe naõ fazia ca  
75 za nola mandaraõ fazer iunto a sua entre dous frescos tanques, naõ con  
sintirão os P.<sup>es</sup> que fosse por entaõ mais ã debambus, canas, e palha pera  
aqual se passaraõ aos. 22. de Agosto oitava da Asumpção de N. S.ã, no q.<sup>al</sup>  
dia ueo taõ bem aella a filha del Rey cõ suas damas, e criadas cõ mostras  
de grd.<sup>e</sup> confiança, e amor aos P.<sup>es</sup>, disse apr.<sup>a</sup> missa aos. 24. do dito mes dia de  
80 S. Bertolameu pollo sucesso da caza, e Missaõ, acabada a missa se benzeo,  
deu mais este Mandarim aos P.<sup>es</sup> sã elles opedirẽ uigia toda a noite com  
batica, esold.<sup>os</sup> Repartidos em quartos a vso da terra, como em qual q.<sup>ef</sup> caza  
de Mandarĩs. Pertenderaõ os xpãõs fazernos esta caza, porẽ naõ lhe  
consentiraõ os P.<sup>es</sup> por incoveniente ã auia dedar nos olhos aos gentios, e  
85 maleuolos; acharaõ os P.<sup>es</sup> axpãnd.<sup>e</sup> nas maõs dos Catequistas taõ promo

uida, eacharaõ a cressentados, e feitos de nouo quatro mil xþaõs era este  
o anno mui.

No mesmo anno de 1631. uoltou o nauio em Outubro foi por Capitaõ  
delle P.<sup>o</sup> Antunes, nelle uieraõ os P.<sup>es</sup> Jeronimo Mayorica Neapolitano  
90 o qual tinha estado pr.<sup>o</sup> emCochinch.<sup>a</sup> edelà desterrado, for a dar emChã  
på fazendo naufragio, onde esteue Captiuo dous annos, etornando a Ma  
cao foi mandado a este Reyno, ueo mais o P.<sup>e</sup> Bernardino Regio dena  
çaõ Lombardo; chegaraõ aesta Corte aos. 19. de Outubro, o nauio sefoi ao  
fundo no Rio por dar emhũ tronco de aruore, euir aberto do mar dando

#### 002v

95 em Haynaõ com uento Rijo emhuã pedra onde sederaõ todos por perdidos  
porem ualendos se daintercessaõ de S. Ign<sup>o</sup>, e S. Fran,<sup>co</sup> Xauier derepente a  
calmou os.<sup>to</sup> sayraõ dobaixo, ese tomou a agoa o ã todos tiueraõ por mila  
gre. Recebeo el Rey aos P.<sup>es</sup>, e Capitaõ com grd.<sup>e</sup> alegria, ecompadecendosse  
daperda do nauio vsou de seu poder mandando ajuntar opouo ofes aforça ti  
100 rar do fundo, eRestituir aos Portuguezes, porẽ iulgando os off.<sup>es</sup> estar ia po  
dre ficou napraya em estaleiro, efazendo de nouo outro por nome S. Fr.<sup>co</sup>  
Xauier, deu el Rey amadeira necess.<sup>a</sup>, eacabado ficando os P.<sup>es</sup> no Reyno  
se uoltou pera Macao, neste quazi meyo anno, de Mayo athe vltimo de  
Dezembro sebaptizaraõ tres mil equarenta etrez.

105 Ido onauio secomprou a Igreja grd.<sup>e</sup> de madr.<sup>a</sup>, esealeuantou em Cau  
gen, deu chaõ õu fo ma lieu; compraraõ mais os P.<sup>es</sup> huã caza de madr.<sup>a</sup>

p.<sup>a</sup> mais accomodada mente morarẽ terriplenando os xpãõs opauim.<sup>to</sup> acar-  
retando grd.<sup>e</sup> copia deterra p.<sup>a</sup> q̃ as cazas ficasse em altura q̃ naõ chegasse  
o alago<sup>4</sup>, esta caza secomprou cõ aprata<sup>a</sup> q̃ deu de esmolla o Cap.<sup>m</sup> P.<sup>o</sup> Antu  
110 nes, a Igreja de Caugen secomprou cõ pr.<sup>ta</sup> dos xpaõs, neste tpõ foi o P.<sup>e</sup>  
geronimo Mayorica pera Nghean foi cõ capa dehir acompanhar o Nauio, ecõ  
cabaya, ebarrete mugni a vso da terra.

Hião as couzas daxpãnd.<sup>e</sup> empaz, e augmento, qd.<sup>o</sup> aos. 28. de Nouem *An.*  
bro deste mesmo anno de 1632 . o Chua thain do vuan moueo percegui *1632.*  
115 çãõ contra nossa S.<sup>ta</sup> ley cõ chapa impia, eblasfema, emq̃ aprohibia, eca  
luniaua defalço; ao cazião foi, q̃ tomando certa molher gentia huãs cabayas  
acerto pagode na Aldea Qêset, o qual estaua debaixo daprotecçaõ dehũa  
das segundas molheres del Rey, por nome Sang fu, a qual como pouco a feiçoa  
da aley de Ds̃ lançou aculpa aos xpaõs, fazendo cõ el Rey prohibisse aley q̃  
120 professauã por q̃ ninguẽ arecebesse mais, os Sold.<sup>os</sup> do Mandarim aquẽ  
el Rey naCorte cometeo aexecuçãõ, deraõ logo em nossa caza, pondo o fato  
na Rua pera o confiscar, amarraraõ ao P.<sup>e</sup> Bernardino Regio q̃ so estaua  
emcaza. Porẽ sabendo el Rey dadesordẽ prendeo aos ditos soldados por  
atreuidos, obrigando os a Restituir tudo o q̃ faltaua, eauista detodo o mundo  
125 os teue prezos dous mezes no paço. Derão no mesmo dia na Igreja q̃ auia

**003**

seis mezes setinha leuantado em Caugen, pondoã por terra leuando as co

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<sup>4</sup> This word is not found in any dictionary. Based on context, I think it means flood.



lunas a Aldea do pagode pera seseruirẽ dellas naVarela: destruíraõ ma  
is a caza dos Catequistas leuando tudo o fato, epobresa ã dentro acharaõ,  
aonde seperdeo a empreza dos liuros ã pouco antes se tinha feito do Catecis  
130 mo do P.<sup>e</sup> Matheus Ricio, e apologia ã emCochinchina tinha feito o P.<sup>e</sup>  
Fran,<sup>Co</sup> Buzomi por nossa sancta ley: destruíraõ mais, epuzeraõ fogo  
o ospital dos pobres, elazaros aquẽ nẽ gritos, elagrimas aproueitaraõ;  
a chapa sefoi publicando por todo o Reyno fazendo os ministros m.<sup>tas</sup> auexa  
ções aos xpaõs p.<sup>a</sup> delles tirarẽ fato, edr.<sup>o</sup> ainda ã esta chapa foi aprim.<sup>ra</sup>  
135 vninersal por ã as mais sò sepublicaraõ na Corte, eainda ã nõ prendeo  
elRey a alguẽ nẽ forçou aretroceder, cõ tudo tomaraõ os inimigos da nossa  
sancta ley occasziaõ pera fazerẽ muitos insultos. Estaua neste tpõ em  
nghean o P.<sup>e</sup> Jeronimo Mayorica, em Thinhua o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes. o P.<sup>e</sup>  
Ant<sup>o</sup> defontes serecolheo logo a Corte por nõ ter lá ainda caza deassento.  
140 Baptisarão se este anno. 5727. o anno sechamou Than no principio de  
1633. aq̃ osdesta nação chamaraõ dan, chegou a chapa impia a Prouincia  
de Nghean onde os ministros del Rey prenderaõ ao P.<sup>e</sup> Jeronimo Mayorica cõ  
os Cathequistas Martinho, Miguel, e Pedro Cuon estiueraõ prezos dous me  
zes, eno cabo os soltaraõ cõ m.<sup>ta</sup> honra por mandado do prezidente do conce  
145 lho daquella Prouincia, o qual sabendo na Corte daprizaõ do P.<sup>e</sup> o mandou lo  
go soltar, erestituir a caza e Igreja ã ia lhe tinha confiscado.

*An.  
1633.*

Em Abril chegou o Capitaõ Pero Antunes cõ hũ nauio S. Fran,<sup>Co</sup>  
Xauier feito denouo em Macao. Veyo ael Rey hũ bombardeiro afamado  
por nome Alonço deFiguroa deq̃ el Rey ficou muy contente . As imageñs  
150 depapel, eVaronicas tomou el Rey nopação, equerendoas quemar, lhe dissemos

q̃ hera grd.<sup>e</sup> peccado, e q̃ perdia amizade do P.<sup>e</sup> grd.<sup>e</sup> q̃ melhor era tornar  
lhas mandar, contentoulhe, eassy asteve nopaço ate q̃ dizendolhe huã  
sua molher q̃ S. A. não fazia bẽ em as ter no paço por q̃ tinha virtude,  
epodia lhe uir algũ mal, elle assinando mandou pregar, e charoar o caixaõ  
155 eentregalo ahũ Eunucho q̃ astiuesse em sua caza ate sehir o Capitaõ p.<sup>a</sup>  
lhas entregar. As contas todas nos tornou, ehũ ornam<sup>to</sup>. os liuros teue os

### 003v

m<sup>to</sup> tempo pera os mandar uer, e elle os uia de noite a candeia, edepois no  
los promteo dar mas não deu nos; Deu nos porẽ cabayas do chaõ nouas e. 15000.  
caixas grd.<sup>es</sup>, esetornou adeclarar q̃ não queria q̃ os seus aprendessẽ aley de Deos.  
160 Aos. 23. de Agosto separtio o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes em embarcaõ pera  
vizitar os xpaõs deThinhoã, e foi prezo quatro dias em ghé añ xá por  
pregarẽ aley de Dõ q̃ el Rey tinha prohibido, mas logo o P.<sup>e</sup> foi liure.  
AelRey uieraõ nouas decomo a Oũ thiũ governador deCochinchina lhe en  
traua por Bo chinçh a fazer renda, e soldadesca, mandou logo el Rey na  
165 8.<sup>a</sup> lua q̃ era no cabo desetembro m.<sup>ta</sup> gente cõ chuá quanh seu Jrmaõ,  
duroũ hoũ seu filho e dcef ou tai taõ bẽ seu filho pera defenderẽ a Bo chinch  
elle se foi detras com as galès efcou em Thinh hoa pera ver odesenho do imi  
go. oP.<sup>e</sup> Ant.<sup>o</sup> de Fontes asua entrada suspendeo a uizita dos xpaõs, e  
continuou cõ o Paço ate que na 9.<sup>a</sup> lua por outubro el Rey tornou, a Kẽ<sup>v</sup>cho<sup>c</sup>,  
170 o P.<sup>e</sup> ficou continuando auizita, el Rey em Kẽ<sup>v</sup>cho<sup>c</sup> mandou embarcar ochuá  
cá, ecõ todo opoder por terra, de elefantos, ecaualos; epello rio degalès se

partio pera a guerra, ficaraõ em Kẽ<sup>v</sup>cho<sup>c</sup> por Governadores aseus dous Jõs.  
chúa tú, chúa dùm, o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes otornou acompanhar entrando  
em Thinhua, eoseguio por nghean, e Bo chinh, ecõ esta occasiaõ uizitou  
175 os xpãõs de Bo chinh ã este anno creceraõ m.<sup>to</sup> por m.<sup>o</sup> de certo xpaõ por no  
me Joã Cang ã la foi mandado apregar. Aqui vio o P.<sup>e</sup> certa arvore  
ã dizẽ ueo dos Loas, etinha <sup>tal</sup> virtude de natural ã leuando algũ consigo  
alguã cousa della diante depessoa a gastada, logo se abrandaua.

O Nauio este anno inuernou por naõ sepoder auiar atpõ, o P.<sup>e</sup> Jer.<sup>o</sup>  
180 Mayorica ueyo ate Kẽ<sup>v</sup>cho<sup>c</sup> noprincipio de Nouembro, curouse decerta do  
ença ã auia seis meses o molestaua cansada de m.<sup>to</sup> cançasso etrabalho  
da missaõ de nghean, en Thinh hoã ficou cõ axpãandade thai Ignacio  
thai Tadeu, Thome thoús, e gil. em nghean thái Andre, thai Martinho  
cõ P.<sup>o</sup> António.

185 Este anno sedeu o titulo dethai a Thadeu em Ke cho, e a Mart.<sup>o</sup>  
em nghean, e ficaraõ os thais Anam ia cinco; receberaõ se taõ bẽ outros como  
nouijos, Miguel, Andre, Felipe, Jeronimo, Gil, P.<sup>o</sup> Ant.<sup>o</sup> e Lucas cõu thõn

#### 004

eThome thang, e Pedro ia correm como catquistas aprouados; este anno  
selhe fizeraõ as regras pera todos os Catequistas guardarẽ, euiuerẽ em  
190 Ke cho mais emforma da comunid.<sup>e</sup> tendo a Thai chico por Sup<sup>or</sup> emestre  
pera os adestrar napregacãõ.

oP.<sup>e</sup> Bernardino Regio com o P.<sup>e</sup> Gp.<sup>ar</sup> d.'Amaral residiraõ sempre

em Kecho; oP.<sup>e</sup> Bernardino Regio uendo ã el Rey negaua as imagẽs fez  
duas estampas huã dosalu.<sup>or</sup> eoutra de N. Srã cõ ã tiueraõ imagẽs os xpaõs  
195 quantas queraõ.

Pella perda da Igreja de caugèn serepartio axpand.<sup>e</sup> de Ke cho em  
bairros pera sã nota seajuntarẽ, e cultiuarẽ, em quang bo fes Ignacio  
thanh desua caza Igreja: em ca nam fes o mesmo Paulo nhoe: em oũ  
mac Leaõ, eos xpaõs da quelles bayrros seajuntaraõ nellas, e selhe hia intra  
200 anũ diser missa pera dar acomunhaõ as molheres aquẽ senaõ permitia en  
trar na nossa . os Cathequistas aos domingos, edias S.<sup>tos</sup> serepartiaõ, elhe  
hiaõ la en sinar adoutrina, epregar. Este anno sebapitzaraõ. 7652.

Em Janeiro ueyo el Rey fugindo de Ou thiũ; oP.<sup>e</sup> Ant.<sup>o</sup> de Fontes fugio *Anno  
de 1634.*  
taõ bem em hũ caualo ã lhe deu o oũ fõ ma, macio xuuaen tomou o outhiũ  
205 grd.<sup>e</sup> parte de Bo chinch.

Em Thinh hoã dizendo o P.<sup>e</sup> Ant.<sup>o</sup> de fontes missa, algũs xpaõs lhe  
uiraõ sobre atesta hũ crucifixo doqual lhe cahia sangue sobre orosto do P.<sup>e</sup>

De Thinh hoã foi thai Ignacio pera nghean com intento de passar a  
Bo chinch, enaõ podendo por cauza das reuoltas daguerra, ficou em nghe  
210 an em nam cõ' em có con ðaũ xá

Hiaõ as couzas daxpand.<sup>e</sup> bẽ qd.<sup>o</sup> aos. 9. de Abril dia de ramos obom  
bardeiro Alonço de figueiroa matou a Andre Espin<sup>h</sup>el, cõ ã el Rey seagastou,  
enaõ consentio ã nẽ nos, nẽ algũ do nauio entrasse mais nopaco.

Aos. 17. de Mayo sefoi onauio pera Macao, o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes aos  
215 18. foi seguindo, e entrou em Thinh hoã pera vizitar, eter cuidado daquella  
xpand.<sup>e</sup>, quis fazer huã casinha em Ki tã bic pera morar iunto abà

nghe' guáng Izabel porẽ a Aldea sealterou, eassy cessou o P.<sup>e</sup> daobra, efoi  
fazer anô.

**004v**

Ficaua ia neste tpõ em cama doente decerta dor ã lhe daua naparte  
220 direita ao P.<sup>e</sup> Bernardino Regio deã N. Soĩ oleuou a m.<sup>a</sup> noite dos. 23.  
p.<sup>a</sup> os. 24. domes de Mayo . Era este P.<sup>e</sup> m.<sup>to</sup> mortificado principal mente  
emcousas de comer, esetratou assy; muy temente a Dõ, ezeloso desua honr\_  
ra por extremo, aoprincipio teue grd.<sup>e</sup> trabalho em aprender alingoa porẽ taõ  
bem uenceo, estaua ia m.<sup>to</sup> aVante nella, econfessaua correte m.<sup>te</sup> os xpaõs  
225 o amauaõ muito, eprincipal m.<sup>te</sup> no paço do chuí por sua boa conuersaçãõ ,  
aqual cõ ser sempre sò de couzas espirituais, e principal m.<sup>te</sup> da morte, que  
nesta naçaõ he couza odiosa, folgauaõ deouvir. Tinha o P.<sup>e</sup> m.<sup>tas</sup>, eboas  
partes principal m.<sup>te</sup> de maõs em abrir estampas, aqui abrio duas, dosalu.<sup>or</sup>  
huã, eoutra da N. Srã, ã por ser no tpõ em ã o Rey reprezou asã vieraõ de  
230 Macao seruiraõ m.<sup>tas</sup> aos xpaõs, hia pintando, e ensinando apintar cõ tintas  
alguãs moços daterra, quando nossos.<sup>or</sup> o leuou esteue nesta missaõ dous  
annos, esete mezes; Dezeiou este P.<sup>e</sup> m.<sup>to</sup> hir ajapaõ, edar aVida por x.<sup>o</sup>  
nossos.<sup>or</sup>, epedia aosõ m.<sup>tas</sup> uezes, eselhe naõ concedesse morrer martyr, e  
sofrendo torm.<sup>tos</sup> por elle, pollo menos lhe desse morte de dores, cõ as q.<sup>es</sup> uen  
235 dosse obõ Padre me disse alegre, oP.<sup>e</sup> pareceme ã N. Soĩ me concede oã  
lhe pedi ã foi que naõ me concedendo dar auida por seu amor, meconce  
desse acaballa apuras dores, e assy foi por ã quazy hũ mez as sofreo crue

liss.<sup>as</sup>, dedia, ede noite cançadas dehuã postema ã se lhe gerou na Ilharga  
direita, e assy uendosse ã N. Soĩ o chamaua seaprestou cõ os.<sup>to</sup> Viatico  
240 extrema unção ã cõ instancia pedio, edepois derecebidos ficou m.<sup>to</sup> quieto  
consolado conformandose sempre cõ aVontade de Dõ, aquẽ no meyo das do  
res mais agudas daua m.<sup>tas</sup> graças, epedia alento p.<sup>a</sup> as sofrer athe que  
arrebetando lhe apostema o a fogou, em espaço dehũ credo deu sua alma  
a Dõ; seu corpo esta sepultado entre taboas na capella desta caza, tem  
245 acabeça naporta deoeste, eos pes p.<sup>a</sup> o corpo da casa: os xpaõs cuidaraõ ã sepultara  
em bẽn bõ ãe por que pera os vesinhos senaõ alterarẽ, ã naõ querẽ mortos  
iunto assy, foi necess.<sup>o</sup> mandar hũ caixaõ a ben bo ãe pera ã os vizinhos  
cuidassẽ ã o corpo hia nelle; eassy os xpaõs assy o cuidaraõ .

Era o P.<sup>e</sup> natural da Cid.<sup>e</sup> de Alexandria na Lonbarda, estado

## 005

250 de Milaõ entrou na Comp.<sup>a</sup> no anno de 1612. a. 21. de Nouembro, estudou  
Rhetorica 2. annos, Filosofia. 3., Theologia. 4. Leu humanid.<sup>e</sup> eReto  
rica outros 4., pedio uir pera aIndia. 14. annos continuos, ate ã o P.<sup>e</sup>  
geral lho concedeo. Embarcouse o anno de 1628. e aribado a Portugal  
outro anno setornou aembarcar; e chegou aGoa em outubro, elogo disfar  
255 çãdosse em trajo desoldado seembarcou pera Macao, cõ intento de auendo oc\_  
caziaõ passar a Japaõ, pera oã sedeu cõ m.<sup>ta</sup> applicaçãõ ao estudo dalingoa  
assy emGoa, como em Macao, ate ã uendo os superiores naõ auer passagẽ  
pera Japaõ ,omandaraõ p.<sup>a</sup> este Reyno de Anam no anno de 1631. em que

esteue 2. annos, e7 mezes, opr.<sup>o</sup> anno aprendeo alingoa cõ m.<sup>ta</sup> applicaçõ  
260 gastando taõ bẽ algũ tpõ em cultiuar esta xpãnd.<sup>e</sup> naperseguiaõ ã  
Thonh ðõ ou Rey aleuantou contra aley de Dõ, foi o P.<sup>e</sup> prezo, eamarra  
do pellas Ruas principais aopaço delRey, e ainda logo foi solto, por ser  
erro, e el Rey onaõ mandar prender, nẽ a nenhũ outro Padre: cõ tudo cuidã  
do o P.<sup>e</sup> ã daria auida por xpõ seaparelhou e estaua m.<sup>to</sup> alegre esperando  
265 o golpe da catana ã nossos.<sup>or</sup> depois lhe concedeu nas dores de ã morreo.

Neste anno padeceraõ outra uez os xpãõs de uonj nay, publica mête  
Bento e Ant.<sup>o</sup> pera ã naõ residissẽ na terra epregarẽ os obrigou a xã auir  
ser liñh a Ke<sup>c</sup>chó, padeceraõ mais os de hà huiñh os de daí em nghêañ, os  
dephut ôn xã em Tinh hoa, eos de Kẽ<sup>v</sup> phú’.

270 Aos. 11. deJulho, eaos. 17. da 6.<sup>a</sup> Lua do anno tuit sebaptizou hũ Lao  
por nome Theñ Keõ, esechamou Joaõ, este uendo nos Laos ahũ xpãõ por no  
me Thome fazer lay a Dõ erezar lhe foi perguntado pollo ã fazia, eouuin  
do arezaõ seresolueo areceber aley de Dõ, eassy uindo aeste Reyno arece  
ber cõ sua molher ã sechamou Isabel, este hera de naçaõ Anam porẽ  
275 criouse la desde minino, etratouse como Lao, este tornou este anno cõ car  
ta nossa pera o Rey dos Laos nos dar licença pera entrarmos, tornou cõ elle  
omesmo Thome instruido pera poder catequizar là auendo occaziaõ.

Veyo Thai Andre de nghêañ pera Thiñhoa, e acabando o P.<sup>e</sup> Ant.<sup>o</sup>  
defontes cõ auizita daquella Prou.<sup>a</sup> no cabo de Setembro seueo p.<sup>a</sup> esta  
280 Corte, a meacompanhar nella por ã auia ia quatro mezes esteue so, edif-

005v

ficultosa m.<sup>te</sup> podia acudir atudo; neste tpõ compus as vidas dos doze Apostolos  
ede S. Luis Rey de França, e expurguey o vocabulario dalingua Ananica; ep.<sup>a</sup>  
que por fora senaõ soubesse entre os xpaõs egentios q̃ el Rey nos deitou do paço  
neste tpõ de qd.<sup>o</sup> emqd.<sup>o</sup> uestia acabaya dopaço ehia ao chái do chuá cá, por q̃  
285 sepublicara assy os xpaõs desmayaraõ, eos gentios se alegrariaõ, enos despreza  
riaõ.

Por setembro publicou o chuá oũ emcomo de todo daua aofilho chuá  
cá as duas Prou.<sup>as</sup> de ngheañ e Thinh hoá, epor q̃ como nos morttes dos chuás  
sempre secostuma auer alterações, efica chuá quẽ mais pode, equis meter of.<sup>o</sup>  
290 em sua vida no gouerno, edar lhe poder pera q̃ morrendo elle naõ ouuesse as ditas  
alteracoẽs.

Passados quatro ou sinco mezes, e chegado o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes de Tinh hoa  
aos. 13. de outubro el Rey nos tornou admitir nopaçõ, eã continuassemos como  
dantes parece q̃ foi prouidencia de N. Sõr aquelles mezes q̃ eu estiuẽ sò naõ  
295 poderia aturar opaço em ministr.<sup>os</sup> spirituais, euindo o P.<sup>e</sup> Dõ lhe moueo  
o coração pera nos admitir, e auer ia companhr.<sup>o</sup> pera hũ eoutro trabalho, fi  
camos os dous aquy naCorte, o P.<sup>e</sup> Jeronimo Mayorica continuo em ngheañ on  
de chegou este anno a conuerçaõ a. 4083.

Este anno <sup>tiveraõ</sup> duas 8.<sup>as</sup> luas por o anno ser de. 13. ena 2.<sup>a</sup> 8.<sup>a</sup> ouue grd.<sup>e</sup>  
300 tormenta, em Thinh hoa, ouue grd.<sup>e</sup> alago de q̃ morreo m.<sup>ta</sup> gente egado. Em  
ngheañ ouue grd.<sup>e</sup> mortandade, emalguãs pouoações iunto ao mar, entrou  
omar, e morreraõ m.<sup>tos</sup> a fogados, eouento assolou as ditas pouoações.



Vendo q.<sup>to</sup> os gentios escarneciaõ dos xpaõs rezarẽ em nom como ã naõ ti  
nhaõ liuros ordenousse ã serezassẽ as oraçoẽs emletra esecomeçaraõ aresar  
305 nafesta do Natal seguindo os liuros da China. ~~Bautisaraõ se neste anno~~  
~~9864.~~

Neste anno sebaptizaraõ m.<sup>tos</sup> principal m.<sup>te</sup> na Prou.<sup>a</sup> de ngheañ onde  
chegou onumero a 4183. ecõ asdemais Prou.<sup>as</sup> foraõ por todos onum.<sup>o</sup> de  
9864.

310 Este anno naõ tornou onauio emSetembro como tinha prometido. *Anno*  
Morreo no principio de seu anno nouo a thaí eúoc maỹ do chuá, epor isso *1635.*

**006**

naõ ouue as festas costumadas, esteue otpõ de quatro mezes na Corte, entre  
tanto seaparelharã ascouzas de modo ã aos. 6. da 4.<sup>a</sup> Lua sahio o acom  
panhamento dopaço cõ sua caxa xẽ depeças eprata ec. todos os sold.<sup>os</sup> del  
315 Rey acompanhauã o corpo cõ barretes brancos, e sã cabaya, el Rey seus Jrs.  
efilhos hiaõ detras descalços apẽ cõ cabayas ebarretes brancos; el Rey  
choraua, ofilho chuá câ' sebotou duas outras uezes no caminho p.<sup>a</sup> por elle  
passar o corpo da auõ defunta, estaua no Rio huã barca feita amodo  
de Nao emã semeteo ocorpo, o qual seembarcou emgalè charoadadepreto  
320 e acompanhado detodo opoder domar, afes enterrar em Thinh hoa . O P.<sup>e</sup>  
Ant.<sup>o</sup> de fontes tinha ido diante pera uizar de caminho alguãs Igrejas  
dexpaõs principal m.<sup>te</sup> dizer missa na Igreja noua de Diên phô, e chegan  
do ochuá cortejar, elle lhe ~~mandou~~ deu hũs peixes secos, eacabada asolẽ

nidade lhe mandou dar huã grd.<sup>e</sup> bandeja deiguarias, ehũ boi, porẽ oP.<sup>e</sup>  
325 neste tpõ ia era ido auizitar os xpãõs de nõ onde ficou por algũs dias, e  
deu tit.<sup>o</sup> dethâi a Thome thang dia doSS.<sup>mo</sup> Sacram.<sup>to</sup>, o qual fes seus iura  
mentos como os mais de naõ cazar, depobreza, deobediencia etc. vizitan  
do mais o P.<sup>e</sup> algũs outros lugares setornou arecolher asta Corte pera nel-  
la estarẽ dous P.<sup>es</sup> pollo grd.<sup>e</sup> concurso ã ha dos xpãõs nella, ehũSõ  
330 naõ poder acudir a tudo.

Noprincipio deste anno ueyo thai martinho de nghean cõ António  
lõ pera Thinh hoã, eemseulugar foi thai Thadeu eFran,<sup>Co</sup> dó ã depois  
se chamou xauier, e auia pouco tinha pedido ser admitido entre os Cate  
quistas.

335 Fauoreceraõ este anno, eopassado m.<sup>to</sup> axpãnd.<sup>e</sup> em nghean os gou.<sup>ores</sup>  
oũ fó má taò; e oũ fu má lieu; os imigos de nossa sancta fẽ fizeraõ  
algũs papeis infamatorios em nome dos xpãõs, obotaraõ hũ emcaza  
de oũ fu má lieu, elle lendoo logo conheceo naõ poder ser dexpãõs ã  
eraõ bons homẽs, mas dos saiñs efeiticeiros seus imigos, epor isso naõ  
340 fazia cazo das paruuices ã dentro contra o mesmo Gou.<sup>or</sup> diziaõ, sequei  
mou; outro lançaraõ na caza de outro Gou.<sup>or</sup> oũ iã deiñh ehũ reu oũ nghẽ  
oachou, ecomo he bem affeito aley de Dõ oqueimou, por ã taõ bẽ iulgou

**006v**

ser dos imigos daley de Deos.

Aos. 27. dejunho chegou de Macao por terra hũ China cõ cartas do

345 P.<sup>e</sup>Vizit.<sup>or</sup>, eprocurador, o nauio naõ uiera em feu.<sup>o</sup> ou Março por falta de  
tpõ, q̃ueria emsetembro; o P.<sup>e</sup> vizit.<sup>or</sup> Andre Palmr.<sup>o</sup> ficaua m.<sup>to</sup> doente;  
deunos por nouas oglorioso martyrio do P.<sup>e</sup> Sebastiaõ vs.<sup>a</sup> em yendo dejapaõ .

Noprincipio de setembro fes queixume a el Rey alguã molher debã xã  
de como sequebraraõ algũs pagodes na sua chuã elançando a culpa aos xpãõs  
350 sã mais inquirir mandou o chuã passar chapa emq̃ prohibia aley de  
Dõ, os desembargadores trataraõ de nos botar aos P.<sup>es</sup> do Reyno, eassy pera uir  
a noticia de todos o passarẽ nachapa q̃ puzeraõ nas portas do paço cõ tudo sem  
pre continuamos opaço.

Neste tpõ predeo aõ bà xã ahũ gentio q̃ foi oq̃ fes ofurto, esẽdo per  
355 guntado se era xpãõ respondeo q̃ naõ sabia q̃ couza hera xpãõ, eã fizera  
o furto por q̃ tinha fome, esabia q̃ nas entranhas depagodes estaua dr.<sup>o</sup>, e q̃ a  
brir elle etirara. Vendo q̃ naõ hera xpãõ mandou leuar pellas Ruas cõ  
pregaõ de morte, dizendo opregaõ q̃ daquy por diante seguir aley dos portuge  
zes, equebrar os pagodes seha de justiçar, foi traça pera q̃ cuidassẽ q̃ aq.<sup>le</sup>  
360 hera xpãõ, e q̃ por ser, efazer ofurto edesacato aos pagodes omandaraõ ma  
tar; eã chegando a porta da traussa dopaço lhe perdoaraõ; algũs xpãõs sa  
bendo da mald.<sup>e</sup> logo foraõ pollas ruas dizer q̃ aquelle homẽ naõ hera  
xpãõ senaõ gentio.

Epor q.<sup>to</sup> nachapa dizia as suas blasfemias contra aley de Dõ, fizemos  
365 petiçaõ contra ella a el Rey, ecomo aley de Dõ ensinua couzas S.<sup>tas</sup> eboas  
enaõ impertinencias q̃ achapa dizia, Item, como a culpa q̃ impugnauaõ  
aos xpãõs, os gentios começaraõ, porẽ elRey como custuma naõ quis respon  
der, ecomo

Em sinco de nouembro chegou aesta Corte o nauio S. Fran,<sup>Co</sup> xauier  
370 enelle o P.<sup>e</sup> Martim Coelho naõ ueo Capitaõ, chegou o P.<sup>e</sup> doente, e agra  
uandosse adoença ã foraõ camaras de sangue, chegou areceber os sacram.<sup>tos</sup>  
da comunhaõ, evnçaõ, estando ia desesperado do remedio humano, acudi  
mos aodiuno cõ oraçoẽs dos xpaõs, e missas, nossos.<sup>or</sup> lhe deu saude.

## 007

Neste tempo o P.<sup>e</sup> Bento de Matos ã estaua naIlha de Haynaõ passou  
375 aeste Reyno ase confessar, etratar sobre o negocio dos Laos, tornou se em Dezem  
bro, echegou a saluam.<sup>to</sup> a sua Ilha emhuã embarcaçaõ m.<sup>to</sup> piq.<sup>na</sup>, emenor ã se  
tia, efoi opr.<sup>o</sup> P.<sup>e</sup> da china ã emtrajo passou aeste Reyno

Os ã este anno sebautisaraõ emtodo oReyno chegaraõ a 8176., em  
Bo chinh se estendeo m.<sup>to</sup> aley de Ds̃ por occaziaõ de alguãs pessoas dacasa  
380 do Gou.<sup>or</sup> dite oũ hieu, ã rogando os xpaõs por ellas alcançaraõ saude . Joaõ  
Cang he oã tinha cuid.<sup>o</sup> daquella xpãdade.

Conualecendo ia o P.<sup>e</sup> Martim Coelho, adoeceo graue m.<sup>te</sup> oP.<sup>e</sup>Gp.<sup>ar</sup> d.' Ama  
ral, esteue doente quazy todo oanno, noprincipio tomou os.<sup>to</sup> viatico, e esteue  
doente perto de tres meses, ecomo estiueraõ assy do entes os P.<sup>es</sup> deste deng  
385 ngo ay naõ puderaõ uizitar os xpaõs de Thinh hoã nẽ outros.

Aos. 28. defeuereiro anoite sepos fogo a esta Cid.<sup>e</sup>, ecomo o uento era  
m.<sup>to</sup> tezo ardeo toda, arderaõ os paços do chuí oũ, e chuí cá, edosgr.<sup>des</sup> doRn.<sup>o</sup>  
ficou tudo como campus ubi troya, teuesse sospeitas ãfoi posto ofogo por via  
dos de Cochinchina, e so prenderaõ alguãs pessoas sospeitosas, elhe deraõ tra

*Anno  
de 1636.*

390 tos, etratarã mal, athe ã neste tpõ chegaraõ embaxadores de là ã pedia  
pazes cõ ã tudo se aquietou; por rezaõ detudo sequeimar ao chuá, tardou ella  
cõ otributo da China de la uieraõ cem soldados em demora em sinco mil. t.<sup>es</sup>  
Anossa caza taõ bẽ ardeo, etodo o fato eneste tpõ pedimos com nome  
dos P.<sup>es</sup>, edos portuguezes aelRey sitio p.<sup>a</sup> fazer caza deterra contra ofogo,  
395 erecolher o fato, asinou olugar ã queriamos ã era o emã morara o Oũ fú má  
tuyen nosso antigo cazeiro, ecomo olugar asinado pollo Rey naõ bastaua  
secomprou o mais ao filho dodito genrro del Rey, em ã fizemos cazas, EIgreias  
deterra, etelha muy acomodada fes se taõ bẽ hũ godaõ em ã o eseriuaõ Si  
maõ Honis<sup>5</sup>, meteo erecolheo ofato daçcuradoria, eficou cà cõ nosco bem-  
400 feitorizando.

Em Março chegou o nauio de Macao Capitaõ Miguel Pr.<sup>a</sup> Barboza  
cõ embaxada da Cid.<sup>e</sup> pedindo a el Rey naõ recolhesse os olandezes, ã naq.<sup>le</sup>  
tpõ tinhaõ ja feito feitoria em Cochinchina, esedizia em Japaõ ã como  
aquelle Rey tinha prohibido aos seus Japoïs nauegarẽ dez annos p.<sup>a</sup> fora

#### 007v

405 (por causa delhe entrarẽ P.<sup>es</sup> nos juncos) os olandezes uiriaõ acomprar a  
ceda a este Reyno pera aleuarẽ aJapaõ.

No cabo de Abril chegou onauio S. Ignacio, eS. Fran,<sup>Co</sup> Xauier, por Ca  
pitaõ e Piloto Jorge Grego o qual em saindo dabarra p.<sup>a</sup> Macao morreo,  
ueo nelle o P.<sup>e</sup> Ant.<sup>o</sup> Barboza Portuguez de entre douro eminho de Arrifana

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<sup>5</sup> Difficult to interpret this name in the manuscript

410 desouza, e emjunho tornando onauio pera Macao o P.<sup>e</sup> se foi pera ngheañ.

Neste tpõ chegaraõ os Laos, ueo cõ elles Thome de ã acima faley, etrou  
xe reposta da carta ã escreuemos a aquelle Rey, oqual daua nella licença  
pera irmos a seu Reyno cõ oseu embaxador Joaõ theñ Keõ, naõ ueyo como  
nos a elle deseiauamos, por ã o Rey, oreteue là pera certos negocios. Deu nos  
415 oThome boas nouas daquelle Reyno, ecomo m.<sup>tos</sup> esperauaõ por nos, elhe tinhaõ  
dito naõ tornasse là sã leuar o P.<sup>e</sup>, eindo o P.<sup>e</sup> antes de chegar a Corte elle  
Thome se adiantasse adar recado p.<sup>a</sup> elRey p̄ mandar algũs dias de caminho  
gente que retui thai., naõ foi possiuel hir cõ odito embaxador por espe  
rarmos reposta de Macao do P.<sup>e</sup> Vizit.<sup>or</sup>, guardamos acarta doRey, pera ser  
420 uir de chapa aos ã ouuerẽ de ir.

Leou nossos.<sup>or</sup> p<sup>asy</sup> ao Catequista Jgnacio, hũ dos tres emque começou  
esta congregaçã dos cethequistas, antes desecomuerter era Saỹ, econuerti  
do como sabia bẽ suas mentiras, era insigne, em as impugnar: era muito  
penitente em disciplinas, ejeiũs, ezeloso da obseru.<sup>a</sup> daley de Dũ, pregou  
425 nesta Corte, enas Prou.<sup>as</sup> do Leste, oeste, Thinh hoa ã ngheañ aonde conuerteo  
am.<sup>tos</sup> ate ã cõ continuo trabalho depregaçoẽs, e catecismos, adoencendo em  
nghean seueo curar aesta Corte aonde entre os mais Catequistas tomando  
os sacram.<sup>tos</sup> deu sua alma a Dũ. Seu corpo leuaraõ os xpãõs desta Corte p.<sup>lo</sup>  
Rio acompanhãdo m.<sup>tas</sup> embarcas, a Aldea de D. Paulo Kẽ Dõ' aonde ajũ  
430 tandosse os catequistas, expãõs deThinh hoã, eda Prou.<sup>a</sup> dosul lhe fize  
raõ honrroso enterramento.

Em Nouembro tornou o mesmo nauio por Capitaõ Manoel Franco  
deu por nouas ã onauio S. Jgnacio ã tinha ido de cà em Mayo seperde

ra em Haynaõ, neste nauio uieraõ o P.<sup>e</sup> Felix Moreli Romano, eoJř.

435 Bento Peixoto, oJř. morou cõ os P.<sup>es</sup> q̃ cà estauamos, o P.<sup>e</sup> Felix morely

## 008

se foi morar a oũ mać iunto ao principe ðeú oũ tâi filho do chũa q̃ estimou

m.<sup>to</sup> o P.<sup>e</sup>, e assy ficaraõ duas resid.<sup>as</sup> nesta Cid.<sup>e</sup> esta de boñl bé, e a de oũ

mać. Veyo mais de Macao em Dezembro Miguel Pr.<sup>a</sup> Barboza cõ o nauio

N. Sorã dosRemedios, cõ estarẽ os P.<sup>es</sup> taõ doentes grd.<sup>e</sup> pr.<sup>te</sup> do anno, foi necess.<sup>o</sup>

440 uir o P.<sup>e</sup> Jrm.<sup>o</sup> Mayorica dengheañ auisitar a Prou.<sup>a</sup> de Thinh hoã, em

lugar do P.<sup>e</sup> Ant.<sup>o</sup> de Fontes q<ue> polla doença do P.<sup>e</sup> Sup.<sup>or</sup> ser comprida naõ

pode deixar a Corte. Baptisaraõ se este anno. 7121.

No principio deJaneyro chegou de Macao P.<sup>o</sup> pinto defigrd.<sup>o</sup> cõ oseu nauio. *An. 1637.*

No cabo de Feuereiro leuou o P.<sup>e</sup> Martim Coelho os ossos do P.<sup>e</sup> Bernar

445 dino Regio a Kẽ Eó, aonde estaõ emterrados a cabecera dasepultura do ca

tequista Ignacio.

O Catequista Andre deixou aThinh hòã, e a entregou athai Martinho, e

se foi pera ser sup.<sup>or</sup> em nghêañ, e Martinho ficou sup.<sup>or</sup> emThinh hòã ,

p.<sup>a</sup> Kẽ Eó foi Andre ia s

450 O P. Ant.<sup>o</sup> Barboza ueyo p.<sup>a</sup> ter cuid.<sup>o</sup> da Prou.<sup>a</sup> de Thinh hoã, e resi

dir em Kẽ Eó, por q̃ os xpaõs se queixaraõ q̃ dous P.<sup>es</sup> estauaõ em nghêañ,

e em Thinh hoa nenhũ, ficou sò o P.<sup>e</sup> Jeronimo Mayorica em nghean, nes

ta Corte o P.<sup>e</sup> Felis Morely, em oú mać os P.<sup>es</sup> Ant.<sup>o</sup> de Fontes, o P.<sup>e</sup> Gp.<sup>ar</sup>

d' Amaral, eo Jř. Bento Peixoto em hanğ bẽ.

455 O P. Martim Coelho por causa de seus achaques tornou no nauio a Ma  
cao pera se curar.

Chegaraõ os olandezes aos 30. de Março uieraõ dejapaõ p.<sup>a</sup> comprar  
ceda foraõ bẽ recebidos do chuá, eficaraõ m.<sup>to</sup> contentes daterra, e Comer  
cio da ceda, foraõse aos. 2. de julho cõ intento de tornar outra monçaõ cõ duas  
460 naos. Neste tpõ foi o P.<sup>e</sup> An.<sup>to</sup> de Fontes uizitar os xpãõs doleste, e por outra  
uez q̃ la foi o P.<sup>e</sup> ainstancia de D. Anna tay de Kẽ raù. o P.<sup>e</sup> António  
Barboza se achou mal em Kẽ Eó de certos escarros desangue eseueyo a  
curar a esta Corte.

Passados quatro mezes separtio a. 9. de outubro o P. Ant.<sup>o</sup> Barboza  
465 a fazer caza, emorar em Van Nô', por ser sitio mais sadio pera seus acha  
ques, deq̃ sefoi achando melhor, ahy morou tendo cuidado da xpãnd.<sup>e</sup>

### 008v

de Thinh hoà te ofim de Mayo de. 639. emq̃ tornou a esta Corte a curar  
se de hũ catarro cõ alguã fibre deixando la feita caza.

Em Dezembro chegou o mesmo nauio da Comp.<sup>a</sup> euinhaõ nelle o P.<sup>e</sup>  
470 Martim Coelho, eo P. Raymundo de Gouuea p.<sup>a</sup> passar aos Laos, cõ o P.<sup>e</sup>  
Joaõ Bautista Bonelly por vizit.<sup>or</sup> desta missaõ, eda dos Laos. Bapti  
sados deste anno . 9614.

Em o Anno nouo de .638. estando o P.<sup>e</sup> Jeronimo Mayorica con  
fessando na Igreja de Rum, e aparelhando os xpãõs p.<sup>a</sup> acinsa do dia seguinte,  
475 entraraõ algũs chinas detropel p.<sup>a</sup> brincar, eresistindolhe hũ xpãõ lhe

*An.  
1638.*



deraõ depancadas, eao P.<sup>e</sup> ã sahio a apaziguar, lhe deraõ alguãs grd.<sup>es</sup> de  
ã ficaraõ grd.<sup>es</sup> pizaduras, os xpãõs defenderaõse, eouue feridos, ehũ china  
ficou quazi morto, ede aly oleuaraõ ao nauio, emorrero aquella noite, os chi  
nas polla manhá entraraõ detropel destruiaraõ boa parte da Igreja, ecaza do  
480 P.<sup>e</sup> (ã ia estaua absente) e as dos xpãõs roubaraõ. Correo demanda emque  
culpauaõ o P.<sup>e</sup> namorte do China, o P.<sup>e</sup> sefendeo, e aueriguada ainocencia  
deraõ sn,<sup>Ca</sup> por elle, e pollos xpãõs fauorauel, ainda ã custou bẽ dedatas, etra  
balho, esta e outras accuzaçoẽs ã a esta ajuntaraõ B. Leuantarse por Reyo  
tre. abá tõ' ã fauoreceo os chinas pagou m.<sup>tas</sup> caixas, elles se acolheraõ de  
485 pressa temendosse perder ademanda como perderaõ ã os mandauaõ uir a  
Corte, eapanhar lhe o nauio.

Suposto ã o P.<sup>e</sup> Raimundo de Gouuea naõ foi aos Laos por cauzas  
ã dis tinha uoltou a Macao cõ o P.<sup>e</sup> Gp.<sup>ar</sup> d' Amaral, eo Jõ. Bento Peixoto  
ã mandaraõ là voltar.

490 O P.<sup>e</sup> Joaõ Bautista empredeo aJornada, epartio de Nõ' aos. 12. de  
Agosto, etacoçado do trab.<sup>o</sup> eruĩs agoa morreo a. 4. de Nouembro ia perto dos  
Laos adonde seriaõ apremiados seus boĩs dezejõs. Continuou Andre  
cõ sete ou oito companhr.<sup>os</sup> . O corpo do P.<sup>e</sup> uoltou a Nõ', eahy està enterr-  
rado iunto as gr<sup>as</sup>des. Por este tpõ chegou des garrado a Bõ chinh o P.  
495 Fr.' Joseph de Mendonca chamado fr.' Joseph da M.<sup>e</sup> de Deos bautisou  
o Gou.<sup>or</sup>, e a molher .

Ficou por Sup.<sup>or</sup> o P<sup>e</sup> Jeronimo Mayorica ã continuou ate

5. de Nouembro . em que ueo auir por terra ã uisto estar o P.<sup>e</sup> acuzado  
por matador entregasse o cargo ao P.<sup>e</sup> Ant.<sup>o</sup> de Fontes ate uoltar o P.<sup>e</sup>

500 Gp.<sup>ar</sup> d' Amaral .

Foi neste tpõ Thai Thadeo, ã estaua em Thinhhoã mandado a Nghê  
an aonde fes sua caza cõ quatro ou sinco cathequistas.

o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes partio de aqui estando onauio p.<sup>a</sup> partir a aiu  
dar avisitaf dos xpãos de Thinh hoã, evisitou todo o Kẽ Eó, voltou a Kẽ  
505 ðõu' donde ueyo depois das cartas de Macao . Baptisados deste anno. 9070.

Em o principio do anno de 1639. chegou aqui o mesmo nauio da  
Comp.<sup>a</sup>, Capitaõ Joaõ Lamprea. Vieraõ os dous P.<sup>es</sup> Baltezar Caldeira  
Portugues de Macao, e Joseph Mauro Italiano. Polla Pascoa uol  
tou onauio a Macao.

*An.  
1639.*

510 Neste tpõ visitou o P.<sup>e</sup> Feliz Morely xú nam, exú ðõũ da q.<sup>al</sup>  
omandaraõ uoltar em outubro.

O P.<sup>e</sup> Ant.<sup>o</sup> Barboza feita huã caza em Thinh hoã Aldea añ  
uuc perto de van nô' (por a Aldea ay son naõ deixar fazela no uan)  
ecañado adoeceo, eassy ueo a Corte no fim de Mayo adescançar e curar se,  
515 efoi pera Thinh hoã o P.<sup>e</sup> Josep Mauro.

Em opr.<sup>o</sup> de setembro foi o P.<sup>e</sup> Baltz.<sup>ar</sup> Caldr.<sup>a</sup> auizitar a xpãnd.<sup>e</sup>  
de Eó, eo P.<sup>e</sup> Martim Coelho a de xú báe

Mandaraõ se ael Rey hũs figos de Portugal da figur.<sup>a</sup> ã uiera de  
Macao, mandou dizer queria todos os ã ella desse, eos grd.<sup>es</sup> e Eunuchos

520 como as escondidas pediaõ hum.

Neste tpoõ foi mandado Thay Lucas a Bõ' chiñh pedido do Gou.<sup>or</sup>  
cõ huã carta muy humilde; mas naõ entrou, polla prizaõ dodito Gou.<sup>or</sup>

Aos. 26. desetembro morreo o P.<sup>e</sup> Joseph Mauro, eo P.<sup>e</sup> B.<sup>ar</sup>  
Caldr.<sup>a</sup> q̃ estaua em Eó e chegara la p.<sup>a</sup> o uizitar, chegou a tal tempo  
525 q̃ despois desua chegada naõ lhe durou huã hora ojuizo, e afala, enes  
te tpoõ seconfessou couza q̃ m.<sup>to</sup> dezejaua, està sepultado na Igreja de  
Añ vuc debaixo do Altar.

Aos. 2. da 10<sup>a</sup> Lua. 29. de Outubro partio o Chuá p.<sup>a</sup> aguerra

### 009v

tendo mandado seus capitaõs diante contra chuá Khañh . Aos. 16.  
530 da Lua, 11. de Nouembro chegou o P.<sup>e</sup> Baltezar Caldr.<sup>a</sup> dauisita de Eó  
indisposto. Baptizados deste anno. 12,234.

Aos. 5. deJaneyro de 1640. chegou o Cho S. Fran,<sup>co</sup> xauier, uie  
raõ nelle os P.<sup>es</sup> Thomas Roiž, e Luis Pinheiro Portuguezes.

*An.  
1640.*

O P.<sup>e</sup> Baltz.<sup>ar</sup> Caldr.<sup>a</sup> foi a Eó fazer lê' nêrá, etrazer de Nõ' ofato  
535 do P.<sup>e</sup> Joseph Mauro: o P.<sup>e</sup> Felis Morely <sup>foi</sup> fazer acinza em taong mi  
eñ de xú nam, epublicar os.<sup>to</sup> Iubileo pr.<sup>o</sup> q̃ nas mais partes do Reyno;  
o P.<sup>e</sup> Jeronimo Mayorica ueyo a Corte, etornou ater cuidado de Thinh hoã;  
P. Ant.<sup>o</sup> Barboza foi pera xú nam aos dous de Abril cõ o P.<sup>e</sup> Thomas  
Roiž . o P.<sup>e</sup> Martim Coelho, eo P.<sup>e</sup> Luis Pinheiro foraõ p.<sup>a</sup> Kẽ Eó che  
540 garaõ lá Vespora da Ascençaõ . Namesma comp.<sup>a</sup> foi o P.<sup>e</sup> Feliz

Morely uisitar Nghêan.

O Gou.<sup>or</sup> de Bó chính mandou ruóc ao P.<sup>e</sup> Jer.<sup>o</sup> Mayorica quando  
ia seuiera de Nghêan, foi recado ao P.<sup>e</sup> Sup.<sup>or</sup> uisse o ã seauia defazer,  
elle mandou o P.<sup>e</sup> Baltesar Caldr.<sup>a</sup>, cõ Thai Pedro ã de nouo recebeo este  
545 titulo a. 19. de julho. o P.<sup>e</sup> Thomas Roiž uoltou a Corte em lugar do P.<sup>e</sup>  
Baltezar Caldr.<sup>a</sup> o qual não entrou, polla prizaõ do dito Gou.<sup>or</sup> nomes de  
Agosto, e assy tornou a Corte o <sup>dito</sup> P.<sup>e</sup> Baltz.<sup>ar</sup> Caldr.<sup>a</sup> em outubro.

Aos. 12. de Outubro chegou patente p.<sup>a</sup> o P.<sup>e</sup> Jer.<sup>o</sup> Mayorica, euie  
raõ alguãs mudançes ordenadas de Macao. o P.<sup>e</sup> Baltezar Caldr.<sup>a</sup>  
550 foi mandado uoltar a Corte auia pouco, o P.<sup>e</sup> Ant.<sup>o</sup> Barboza foi cha  
mado a ella: de xú nam pollo P.<sup>e</sup> Sup.<sup>or</sup> p.<sup>a</sup> aly assistir cõ elle.

Foy a xú bái o P.<sup>e</sup> Thomaz Roiž . Ea xú tâi o P.<sup>e</sup> Baltezar  
Caldr.<sup>a</sup> em outubro. o P.<sup>e</sup> Martim Coelho ã uiera neste tþõ a Corte  
uoltou a Kê Eó aos. 2. de Nouembro . Depois chegou aqui o P.<sup>e</sup> Luiz  
555 Pinhr.<sup>o</sup> ã uoltou cõ o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes ã hia p.<sup>a</sup> Thinh hoã ater del-  
la cuidado.

No fim d' outubro chegou noua dos Laos serẽ chegados là os Cathe  
quistas, receber el Rey oprezente em nome do embaxador Thome  
aquẽ fes retorno de. 5. elefantes [symbol] uoltaraõ todos exepto Ant.<sup>o</sup>

## 010

560 lo, ã ficou la, Thai Andre ã era morto cõ mais quatro ou sinco.

Foraõ ter a festa do Natal o P.<sup>e</sup> Thomas Roiž aTái chein, o P.<sup>e</sup>

Baltezar Caldr.<sup>a</sup> a Kě Loč, o P.<sup>e</sup> Ant.<sup>o</sup> Barboza ateue em bô ðe, o P.<sup>e</sup>  
Sup.<sup>or</sup> em dôú' lâm. os Baptisados deste Anno . 10 570.

565 Vieraõ tres nauios de Macao, e no pr.<sup>o</sup> ã era nosso N.<sup>e</sup> S. Fran,<sup>Co</sup>  
xauier vieraõ [scratch outs] o P.<sup>e</sup> Viceprou.<sup>al</sup> Gp.<sup>ar</sup> Luis ausitar a Missaõ, eo  
P.<sup>e</sup> Pero Alberto pera ella . o P.<sup>e</sup> Vizit.<sup>or</sup> ã determinaua uir empessoa  
foi a Manila por uistas causas. o P.<sup>e</sup> Thomas Roiž foi por compa  
nhr.<sup>o</sup> do P.<sup>e</sup> Ant.<sup>o</sup> de Fontes em Comp.<sup>a</sup> do P.<sup>e</sup> Viceprou.<sup>al</sup> ã foi auizitar os  
P.<sup>es</sup> de ðangè thaõ.

*An.*  
*1641.*

570 Partindosse o P.<sup>e</sup> Viceprou.<sup>al</sup> mandou fazer Resid.<sup>a</sup> em xú nam,  
o P.<sup>e</sup> Ant.<sup>o</sup> Barboza companhr.<sup>o</sup> o P.<sup>e</sup> Thomas Roiž, ia tinha ordena  
do ã o P.<sup>e</sup> Feliz Morely o fizesse em Nghê an, companhr.<sup>o</sup> o P.<sup>e</sup> Martim  
Coelho; e o P.<sup>e</sup> Ant.<sup>o</sup> de Fontes a fizesse em Thinh hoã, companhr.<sup>o</sup>  
o P.<sup>e</sup> Luis Pinheiro. Ficauaõ na Corte o P.<sup>e</sup> Jer.<sup>o</sup> Mayorica Superior ,  
575 o P.<sup>e</sup> Baltz.<sup>ar</sup> Caldr.<sup>a</sup>, eo P.<sup>e</sup> P.<sup>o</sup> Alberto.

Emsetembro ueo o P.<sup>e</sup> Ant.<sup>o</sup> Barboza doente a curarse à Corte  
eahy esteue te o fim do Anno (deu hũa chegada a Xú ðou', e xú bâi bre  
ue m.<sup>te</sup> o P.<sup>e</sup> Jer.<sup>o</sup> Mayorica Sup.<sup>or</sup>) e a xú tâi o P.<sup>e</sup> Baltz.<sup>ar</sup> Caldr.<sup>a</sup>  
Baptisados deste anno . 11, 178.

580 Primeiro dia de Janr.<sup>o</sup> de 1642 . lançou ferro o cho do anno  
passado, enelle uinha pera esta Missaõ o P.<sup>e</sup> M.<sup>el</sup> Pacheco Portu  
gues ã em Macao lia Theologia, o Capitaõ Ant.<sup>o</sup> Ribr.<sup>o</sup> desouza.  
Neste anno uoltou pera curarse em Macao o P.<sup>e</sup> Barboza  
por não poder aquy cobrar saude sinco annos auia; eassy o P.<sup>e</sup> Ant.<sup>o</sup>  
585 Rubino vizitador lhe mandou ã iulgandose não sararia sê lhe

*An.*  
*1642.*

ouuirẽ replica omandassẽ a Macao. Foraõ os Bautizados deste anno  
12471.

No Anno de 1643 . e no 1644 . Tornou o mesmo cho da *1643.*  
Comp.<sup>a</sup> Neste tpõ morreo o Principe q̃ ia Governaua, e como ouues-  
590 se alteraçõs sobre qual dos filhos del Rey auia de suceder, porq̃  
os do concelho seinclinauã ahũ chamado ð oũ Phũ por ser mais *1644*

**010v**

Velho, eo Pay, eo mais do pouo seinclinaua ao outro chamado ð oũ  
Tã por ser de milhores costumes, e mais a mauel . El Rey estando  
p.<sup>a</sup> morrer nomeou este, eo foi introduzindo no gouerno, mas naõ que  
595 rendo o mayor cõ algũs seus adherentes reconhecelo pondo fogo a Cor  
te sairaõ em campo de p.<sup>te</sup> a parte os Jrs. e empouco es paço foraõ mor  
tos dous Jrs do principe q̃ governaua cõ suas familias, em.<sup>tos</sup> mil ho  
mẽs dos Rebeldes . E morrendo o Pay dahy apoucos dias ficou reco  
nhecido por chuá vniuersal m.<sup>te</sup> o Anno de 1645. *1645*

600 Hiaõ os Baptizados do Anno de 1643 . 9196. E o de  
1644 . foraõ 11074. –

## Semi-normalized Transcription

001

### Principio da Mißão de Tun Kim

e progressos della.

Por via dos Padres q<ue> estauão em Cochinch<in>a pregando a ley de Deus, se soube em Macao a disposição que avia neste Reyno pera receber nossa s<an>ta Ley entra<n>

5 do nelle os pregadores. Pello que o P<adr>e Jeronimo Roiz[, ] Senior Vízit<ad>or de Japão e China no anno de 1626[, ] mandou ao P<adr>e Juliano Baldinote florentino co<m> o Jr<maõ> Julio peany Japão pera uer a disposição do Rey e Reyno pera receber nossa sancta ley. Foy o P<adr>e em hum pataxo de G<as>par Borges[, ] de q<ue> hera Capitão João Alurez [sic] pereira, chegados a Tun Kim lhe aleuantarão q<ue> uinhão por espias do

10 governador de Cochinch<in>a q<ue> pouco auia tinha rebelado[. P]ore<m>[, ] sabendo o Rey a verdade[, ] fes ao P<adr>e e mais portuguezes m<ui>tas honras, e por remate querendo o P<adr>e voltar a Macao lhe pedio ficasse em seu Reyno. Não pode o P<adr>e satisfazer a petição del Rey por q<uanto> o P<adr>e Gabriel de Matos[, ] q<ue> actualm<en>te estaua por vízit<ad>or

em Cochinch<in>a e sup<eri>or o dito P<adr>e Juliano, lhe ordenou de là q<ue> tornasse pera

15 Macao como fes a dar conta do que achara. Governaua neste anno este R<ei>no o Bua vinhto, o Chuá Thanh do Vuoen anno dan. Voltou tão be<m> de Cochinchina acabada a uizita o P<adr>e Gabriel de Matos leuando consigo ao P<adr>e Alex<andr>e Rodes Frances q<ue> estaua ia auance na lingoa, por auer dous annos rezidia em Cochinchina co<m> intento de o mandare<m> abrir esta missão de Tun Kim.

20 Tinha neste t<em>po chegado de Goa a Macao o P<adr>e Andre Palm<ei>ro, e sucedi do no officio de vizador, o qual[, ] informandosse da disposição q<ue> o P<adr>e Juliano

achara no Reyno pera a pregação evangelica[,] mandou no anno de 1627 por  
Março aos P<adr>es Pero Marquez Portuguez e o dito P<adr>e Alex<andr>e Rodes[. T]ive  
rão boa viagem<m>, entrarão no porto de Cua bang aos 19 do dito mes dia do be<m>  
25 auinturado S<aõ> Joseph, a que<m> tomarão por protector da Missão, e derão o nome  
a aquelle porto. Tanto q<ue> o Rey soube de sua chegada[,] ainda q<ue> foi indo ia  
no caminho pera a guerra contra o Aleuantado de Cochinch<in>a[,] lhe fes m<ui>ta  
festa, e tornando da guerra lhe pedio ficasse<m> em seu Reyno, o q<ue> os P<adr>es acei  
tarão[.] Fez lhe o dito Rey cazas e Igreja onde começou a concorrer todos os di  
30 as infinito num<er>o de gente de q<ue> se seguio gr<an>de fruto. Era este o anno a que  
os naturais chamão meo, e oitauo do Bua vinhto[.] A embarcação de q<ue> hera  
Capitão Ant<oni>o de Soueral, e senhorio João Pinto da Foncequa, uoltando ia

#### 001V

muito tarde pera Macao por falta de t<em>po, ficou na Ilha de Hay não. E a  
gente depois de inuernar nella quazi hu<m> anno, voltou a Macao por via  
35 de Cantão, e foi esta a cauza por q<ue> se não soube dos P<adr>es aquelle anno e m<ei>o,  
e não chegando a embarcação q<ue> foi não se ma<n>dou outra.

No anno de 1629[,] se mandou em Mayo hu<m>a embarcação da Comp<anhi>a  
e aRibou[. N]este t<em>po tinha entrado na China o P<adr>e Andre Palmeiro pera  
uizar aquella <christ>and<ad><sup>6</sup> deixando suas uezes ao P<adr>e Pero Moreyon[,] R<eit>or  
40 do Collegio de Macao, o qual sabendo por via de Cochinchina o m<ui>to fruto q<ue>  
os P<adr>es em breue t<em>po tinhão feito neste Reyno, e algu<m>as atoardas de q<ue> el Rey

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<sup>6</sup> From here onward all expansions of Christ-derived words will remove the original Greek-based “xp” and replace it with <christ>



se emfadara por não vir embarcação e desterrara aos P<adr>es[,] mandou em  
setembro a embarcação de Comp<anhi>a, e nella aos P<adr>es Sayto Paulo Japaõ e  
G<as>par d<e> Amaral Portuguez pera acudir<em> aos ditos P<adr>es no q<ue> fosse  
necess<ari>o. Che  
45 gou a embarcação a saluamento, e achando em Ngheam aos dous P<adr>es desterra  
dos[,] os leuarão a Corte[. N]o anno seguinte em Mayo de 1630 todos quatro  
chegarão em Macao[:]os dous pr<imeir>os por q<ue> estauão ia deputados p<ar>a hire<em> a ja  
paõ, [e] aos dous q<ue> cà estauão mandou o dito Rey por pregare<em> nossa S<an>ta Ley que ti  
nha prohibido, escreuendo ao P<adr>e Vizit<ad>or m<ui>tas falsidades e Calunias do P<adr>e  
50 Alex<andr>e Rodes. Deixarão os P<adr>es feitos <christ>aõs seis mil entre estes algu<n>s  
m<ui>to nobres, Ricos, e de sangue Real. Administração da <christ>and<ad>e deixarão  
entregue a tres Cathequistas[,] home<n>s de gr<an>de virtude, e letras, os q<ua>es antes de  
serem  
<christ>aõs forão Says ou Bonzos dos Toolos[. C]hamauão se Francisco, Ignacio, e  
Andre[,] os q<ua>es, diante de todos os <christ>aõs e P<adr>e Alexandre Rodes[,] jurarão de  
nun  
55 ca cazarem, ne<m> tere<m> couza propria, vivere<m> vnidos pera se occupare<m> na pre  
gação do evangelho.

Voltados os P<adr>es a Macao, como o Rey pedia ao P<adr>e vizit<ad>or outros  
P<adr>es,  
aos 18 de feureiro de 1631[,] mandou o dito P<adr>e Vizit<ad>or h<u>m navio da  
Comp<anhi>a,  
e nelle tres P<adr>es p<ar>a continuare<m> a Missão: ao P<adr>e G<as>par d<e> Amaral por  
Superior  
60 e aos P<adr>es Ant<oni>o de Fontes y Ant<oni>o Cardim por companheiros[.] Os pr<imeir>os

dous p<ar>a

ficare<m>, o outro pera se informar do caminho pera os Laos. Chegarão a Tun Kim aos 7 de Março do mesmo anno e nelle os recebeo el Rey bem, e comui dou a todos pera ficare<m> em seu Reyno[. P]ore<m>[,] a Vespora de se tornar o navio se

## 002

[text scratched out] trocou, e os mandaua a todos pera Macao, e[,] por os P<adr>es lhe  
65 pedire<m>[,] dexou ficar aos dous, e o P<adr>e Ant<oni>o Cardim uoltou a Macao. O ca  
minho dos Laos se achou logo facil por o embaixador delles q<ue> aqui Rezidia  
assy nolo significar, pore<m> como ainda no Reyno não estauamos firmes não  
se tratou por então daquella viaje<m>[. O]s dous q<ue> ficaraõ prohibio el Rey pre  
gar a ley de Deos, e se declarou q<ue> sò os deixaua ficar co<m> intento de o corteja  
70 re<m> indo ao m<ei>o dia a seu patio conforme ao custume da terra[. E,] p<ar>a poder tor  
nar o Nauio, prometeo lhe por ueses de lhe fazer cazas em q<ue> morasse<m>, e  
nunca comprio a palaura[. A]gazalhauaõ se em caza de hu<m> genro del Rey  
por nome Ôu fo má tuyen, o qual assy elle como sua molher a filha del Rey  
tinha gr<an>de respeito e igual amor aos P<adr>es[. U]endo q<ue> o Rey lhe não fazia ca  
75 za nola mandaraõ fazer iunto a sua entre dous frescos tanques[. N]aõ con  
sintirão os P<adr>es que fosse por então mais q<ue> de bambus, canas, e palha pera  
a qual se passaraõ aos 22 de Agosto oitava da Asumpção de N<ossa> S<enho>ra[. N]o q<u>al  
dia ueo taõ bem a ella a filha del Rey co<m> suas damas e criadas co<m> mostras  
de gr<an>de confiança e amor aos P<adr>es[. D]isse a pr<imeir>a missa aos 24 do dito mes  
dia de

80 S. Bertolameu pollo sucesso da caza e Missaõ[. A]cabada a missa se benzeo [e]  
deu mais este Mandarim aos P<adr>es[,] se<m> elles o pedire<m>[,] uigia toda a noite com  
batica e sold<ad>os Repartidos em quartos a vso da terra, como em qualq<u>er caza  
de Mandari<n>s. Pertenderaõ os <christ>aõs fazernos esta caza, pore<m> naõ lhe  
consentiraõ os P<adr>es por incoveniente q<ue> auia de dar nos olhos aos gentios, e  
85 maleuolos[. A]charaõ os P<adr>es a <christ>and<ad>e nas maõs dos Catequistas taõ promo  
uida, e acharaõ a cressentados e feitos de nouo quatro mil <christ>aõs[. E]ra este  
o anno mui.

No mesmo anno de 1631 uoltou o nauio em Outubro[. F]oi por Capitaõ  
delle P<edr>o Antunes, nelle uieraõ os P<adr>es Jeronimo Mayorica Neapolitano[,]  
90 o qual tinha estado pr<imeir>o em Cochinch<in>a e de là desterrado, foi a dar em Cha<m>  
pà fazendo naufragio, onde esteue Captiuo dous annos, e tornando a Ma  
cao foi mandado a este Reyno[. U]eo mais o P<adr>e Bernardino Regio de na  
çaõ Lombardo[, e] chegaraõ a esta Corte aos 19 de Outubro[. O] nauio se foi ao  
fundo no Rio por dar em hu<m> tronco de aruore, e uir aberto do mar dando

## 002v

95 em Haynaõ com uento Rijo em hu<m>a pedra onde se deraõ todos por perdidos[.]  
[P]ore<m>[,] ualendosse da intercessaõ de S<anto> Ign<aci>o, e S<aõ> Fran<cis>co Xauier  
derepente a  
calmou o s<an>to sayraõ do baixo e se tomou a agoa[,] o q<ue> todos tiueraõ por mila  
gre. Recebeo el Rey aos P<adr>es e Capitaõ com gr<an>de alegria, e compadecendosse  
da perda do nauio[,] vsou de seu poder mandando ajuntar o pouo o fes a força ti

100 rar do fundo e Restituir aos Portuguezes[. P]ore<m>[,] iulgando os off<icia>es estar ia po  
dre[,] ficou na praya em estaleiro, e fazendo de nouo outro por nome S<aõ> Fr<ancis<co>  
Xauier[. D]eu el Rey a madeira necess<ari>a, e acabado ficando os P<adr>es no Reyno  
se uoltou pera Macao[. N]este quazi meyo anno, de Mayo athe ultimo de  
Dezembro[,] se baptizaraõ tres mil e quarenta e trez.

105 Ido o nauio[,] se comprou a Igreja gr<an>de de mad<ei>ra e se aleuantou em Cau  
gen, deu chaõ Ôu fo ma lieu[. C]ompraraõ mais os P<adr>es hu<m>a caza de mad<ei>ra  
p<ar>a mais accomodadamente morare<m>[,] terriplenando os <christ>aõs o pauim<en>to acar  
retando gr<an>de copia de terra p<ar>a q<ue> as cazas ficasse[m] em altura q<ue> não chegasse  
o alago[. E]sta caza se comprou co<m> a prata q<ue> deu de esmolla o Cap<ita>m P<edr>o  
Antu

110 nes [e] a Igreja de Caugen se comprou co<m> pr<a>ta dos <christ>aõs[. N]este t<em>po foi o  
P<adr>e  
geronimo Mayorica pera Nghean[. F]oi co<m> capa de hir acompanhar o Nauio, e co<m>  
cabaya, e barrete mugni a vso da terra.

Hião as couzas da <christ>and<ad>e em paz e augmento q<uan>do aos 28 de Nouem  
bro deste mesmo anno de 1632 o Chua thain do vuan moueo percegui

115 çaõ contra nossa S<an>ta ley co<m> chapa impia e blasfema, em q<ue> a prohibia e ca  
luniaua de falço[. A] ocazião foi q<ue> tomando certa molher gentia hu<m>as cabayas  
a certo pagode na Aldea Qêset, o qual estaua debaixo da protecção de hu<m>a  
das segundas molheres del Rey, por nome Sang fu, a qual como pouco afeiçoa  
da a ley de D<eo>s[,] lançou a culpa aos <christ>aõs, fazendo co<m> el Rey prohibisse a ley  
q<ue>

120 professauaõ por q<ue> ningue<m> a recebesse mais[. O]s Sold<ad>os do Mandarin a que<m>  
el Rey na Corte cometeo a execuçaõ, deraõ logo em nossa caza, pondo o fato

na rua pera o confiscar, amarraraõ ao P<adr>e Bernardino Regio q<ue> so estaua  
em caza. Pore<m>[,] sabendo el Rey da desorde<m>[,] prendeo aos ditos soldados por  
atreuidos, obrigando os a restituir tudo o q<ue> faltaua, e a uista de todo o mundo  
125 os teue prezos dous mezes no paço. Derão no mesmo dia na Igreja q<ue> auia

### 003

seis mezes se tinha leuantado em Caugen, pondo a por terra leuando as co  
lunas a Aldea do pagode pera se seruire<m> dellas na Varela[. D]estruiraõ ma  
is a caza dos Catequistas leuando tudo o fato e pobresa q<ue> dentro acharaõ,  
aonde se perdeo a empreza dos liuros q<ue> pouco antes se tinha feito do Catecis  
130 mo do P<adr>e Matheus Ricio e apologia q<ue> em Cochinchina tinha feito o P<adr>e  
Fran<cis>co Buzomi por nossa sancta ley[. D]estruiraõ mais e puzeraõ fogo  
o ospital dos pobres e lazaros[,] a que<m> ne<m> gritos e lagrimas aproueitaraõ[.]  
[A] chapa se foi publicando por todo o Reyno fazendo os ministros m<ui>tas auexa  
ções aos <christ>aõs p<ar>a delles tirare<m> fato e d<inhei>ro ainda q<ue> esta chapa foi a  
prim<ei>ra  
135 vninersal[,] por q<ue> as mais so se publicaraõ na Corte[. E] ainda q<ue> não prendeo  
el Rey a algue<m>[,] ne<m> forçou a Retroceder[. C]o<m> tudo[,] tomaraõ os inimigos da  
nossa  
sancta ley occasziaõ pera fazere<m> muitos insultos. Estaua neste t<em>po em  
nghean o P<adr>e Jeronimo Mayorica, em Thinhua o P<adr>e Ant<oni>o de Fontes. o P<adr>e  
Ant<oni>o de fontes se recolheo logo a Corte por não ter lá ainda caza de assento.  
140 Baptisarão se este anno 5727 o anno se chamou Than[. N]o principio de

1633[,] a q<ue> os desta nação chamaraõ dan, chegou a chapa impia a Prouincia  
de Nghean onde os ministros del Rey prenderaõ ao P<adr>e Jeronimo Mayorica co<m>  
os Cathequistas Martinho, Miguel, e Pedro Cuon[. E]stiueraõ prezos dous me  
zes, e no cabo os soltaraõ co<m> m<uit>ta honra por mandado do prezidente do conce  
145 lho daquella Prouincia, o qual sabendo na Corte da prizaõ do P<adr>e[,] o mandou lo  
go soltar e restituir a caza e Igreja q<ue> ia lhe tinha confiscado.

Em Abril chegou o Capitaõ Pero Antunes co<m> hu<m> nauio S<aõ> Fran<cis>co  
Xauier feito de nouo em Macao. Veyo a el Rey hu<m> bombardeiro a famado  
por nome Alonço de Figueroa de q<ue> el Rey ficou muy contente. As imageñs  
150 de papel e Varonicas tomou el Rey no paço, e querendo as quemar, lhe dissemos  
q<ue> hera gr<an>de peccado e q<ue> perdia amizade do P<adr>e gr<an>de q<ue> melhor  
era tornar  
lhas mandar[. C]ontentoulhe, e assy as teve no paço ate q<ue> dizendolhe hu<m>a  
sua molher q<ue> S<ua> A<lteza> não fazia be<m> em as ter no paço por q<ue> tinha virtude  
e podia lhe uir algu<m> mal[. E]lle assinando mandou pregar e charoar o caixaõ  
155 e entregalo a hu<m> Eunucho q<ue> as tiuesse em sua caza ate sehir o Capitaõ p<ar>a  
lhas entregar. As contas todas nos tornou e hu<m> ornam<ent>o[. O]s liuros teue os

### 003v

m<ui>to tempo pera os mandar uer, e elle os uia de noite a candea, e depois no  
los promteo dar[,] mas não deu nos[.] Deu nos[,] pore<m>[,] cabayas do chaõ nouas e 15000  
caixas gr<an>des, e se tornou a declarar q<ue> não queria q<ue> os seus aprendesse<m> a ley  
de Deos.  
160 Aos 23 de Agosto se partio o P<adr>e Ant<oni>o de Fontes em embarcação pera

vizitar os <christ>aõs de Thinhoà, e foi prezo quatro dias em ghé añ xá por  
pregare<m> a ley de D<eo>s q<ue> el Rey tinha prohibido, mas logo o P<adr>e foi liure.  
A el Rey uieraõ nouas de como a Oũ thiũ governador de Cochinchina lhe en  
traua por Bo chinách a fazer renda e soldadesca[. M]andou logo el Rey na  
165 8ª lua[,] q<ue> era no cabo de setembro[,] m<ui>ta gente co<m> chuá quanh seu Jrmaõ,  
duroũ hoũ seu filho[,] e dcef ou tai taõ be<m> seu filho pera defendere<m> a Bo chinh[.]  
[E]lle se foi detras com as galès e ficou em Thinh hoa pera ver o desenho do imi  
go. [O] P<adr>e Ant<oni>o de Fontes[,] a sua entrada[,] suspendeo a uizita dos <christ>aõs e  
continuou co<m> o Paço ate que na 9ª lua por outubro el Rey tornou a Kẽvcho<sup>c</sup>[.]  
170 [O] P<adr>e ficou continuando a uizita, el Rey em Kẽvcho<sup>c</sup> mandou embarcar o chuá  
cá, e co<m> todo o poder por terra, de elefantes, e caualos[,] e pello rio de galès se  
partio pera a guerra[. F]icaraõ em Ke<sup>v</sup>cho<sup>c</sup> por Governadores a seus dous Jr<maõ>s  
chúa tú, chúa dúm[. O] P<adr>e An<oni>o de Fontes o tornou acompanhar entrando  
em Thinhhoa, e o seguio por nghean e Bo chinh, e co<m> esta occasiaõ uizitou  
175 os <christ>aõs de Bo chinh q<ue> este anno creceraõ m<ui>to por m<ei>o de certo <christ>aõ  
por no  
me Joaõ Cang q<ue> la foi mandado a pregar. Aqui vio o P<adr>e certa arvore  
q<ue> dize<m> ueo dos Laos e tinha tal virtude de natural q<ue> leuando algu<m> consigo  
algu<m>a cousa della diante de pessoa agastada, logo se abrandaua.  
O Nauio este anno inuernou por naõ se poder auiar a t<em>po[. O] P<adr>e Jer<onim>o  
180 Mayorica ueyo ate Kẽvcho<sup>c</sup> no principio de Nouembro, curouse de certa do  
ença q<ue> auia seis meses o molestaua cansada de m<ui>to cançasso e trabalho  
da missaõ de nghean[. E]n Thinh hoã ficou co<m> a <christ>andade thai Ignacio  
thai Tadeu, Thome thoús, e gil.[:] em nghean thái Andre, thai Martinho  
co<m> P<edr>o António.

185           Este anno se deu o titulo de thai a Thadeu em Ke cho, e a Mart<inh>o  
em nghean, e ficaraõ os thais Anam ia cinco[. R]eceberaõ se taõ be<m> outros como  
nouiços, Miguel, Andre, Felipe, Jeronimo, Gil, P<edr>o Ant<oni>o e Lucas cõu thõn

#### 004

e Thome thang, e Pedro ia correm como catquistas aprouados[. E]ste anno  
se lhe fizeraõ as Regras pera todos os Catequistas guardare<m> e uiuere<m> em  
190 Ke cho mais em forma da comunid<ad>e tendo a Thai chico por Sup<eri>or e mestre  
pera os adestrar na pregacão.

o P<adr>e Bernardino Regio com o P<adr>e G<as>par d<e> Amaral residiraõ sempre  
em Kecho; o P<adr>e Bernardino Regio uendo q<ue> el Rey negaua as image<n>s[,] fez  
duas estampas[,] hu<m>a do salu<ad>or e outra de N<ossa> S<enho>ra[,] co<m> q<ue>  
195 tiueraõ image<n>s os <christ>aõs  
quantas queriaõ.

Pella perda da Igreja de caugèn se repartio a <christ>and<ad>e de Ke cho em  
bairros pera se<m> nota se ajuntare<m> e cultiuare<m>[. E]m quang bo fes Ignacio  
thanh de sua caza Igreja: em ca nam fes o mesmo Paulo nhoe: em oũ  
200 mac Leaõ, e os <christ>aõs da quelles bayrros se ajuntaraõ nellas, e se lhe hia intra  
anu<m> diser missa pera dar a comunhaõ as molheres aque<m> se naõ permitia en  
trar na nossa. os Cathequistas aos domingos e dias S<an>tos se repartiaõ e lhe  
hiaõ la ensinar a doutrina e pregar. Este anno se bapitzaraõ. 7652.

Em Janeiro ueyo el Rey fugindo de ou thiü[. O] P<adr>e Ant<oni>o de Fontes fugio  
205 taõ bem em hu<m> caualo q<ue> lhe deu o oũ fõ ma, macio xuuaen[. T]omou o outhiü



gr<an>de parte de Bo chinh.

Em Thinh hoã[,] dizendo o P<adr>e Ant<oni>o de fontes missa, algu<n>s <christ>aõs  
lhe

uiraõ sobre a testa hu<m> crucifixo do qual lhe cahia sangue sobre o rosto do P<adr>e.

De Thinh hoã foi thai Ignacio pera nghean com intento de passar a  
210 Bo chinch, e não podendo por cauza das reuoltas da guerra, ficou em nghe  
an em nam cõ' em có con ðâu xá

Hiaõ as couzas da <cristi>and<ad>e be<m> q<uan>do aos 9 de Abril dia de ramos o  
bom

bardeiro Alonço de figueiroa matou a Andre Espinhel, co<m> q<ue> el Rey se agastou  
e não consentio q<ue> ne<m> nos ne<m> algu<m> do nauio entrasse mais no paço.

215 Aos 17 de Mayo se foi o nauio pera Macao, o P<adr>e Ant<oni>o de Fontes aos  
18 foi seguindo e entrou em Thinh hoã pera vizitar e ter cuidado daquella  
<christ>and<ad>e[. Q]uis fazer hu<m>a casinha em Ki tâ bic pera morar iunto a bà  
nghe' quáng Izabel[,] porẽ a Aldea se alterou, e assy cessou o P<adr>e da obra, e foi  
fazer anô.

#### 004v

220 Ficaua ia neste t<em>po em cama doente de certa dor q<ue> lhe daua na parte  
direita ao P<adr>e Bernardino Regio[,] de q<ue> N<osso> S<enh>or o leuou a m<ei>a noite  
dos 23  
p<ar>a os 24 do mes de Mayo. Era este P<adr>e m<ui>to mortificado principalmente  
em cousas de comer, e se tratou assy; muy temente a D<eo>s, e zeloso de sua honr-  
ra por extremo[. A]o principio teue gr<an>de trabalho em aprender a lingua[;] pore<m>[,] taõ

225 bem uenceo, estaua ia m<ui>to aVante nella, e confessaua correte m<en>te[,] os <christ>aõs  
 o amauaõ muito, e principal m<en>te no paço do chuá por sua boa conuersaçãõ ,  
 a qual co<m> ser sempre só de couzas espirituais e principal m<en>te da morte, que  
 nesta naçaõ he couza odiosa, folgauaõ de ouvir. Tinha o P<adr>e m<ui>tas e boas  
 partes principal m<en>te de mãos em abrir estampas[. A]qui abrio duas[:] do salu<ad>or  
 230 hu<m>a e outra da N<ossa> S<enho>ra, q<ue>[,] por ser no t<em>p em q<ue> o Rey reprezou  
 as q<ue> vieraõ de  
 Macao[,] seruiraõ m<ui>tas aos <christ>aõs[. H]ia pintando, e ensinando a pintar co<m> tintas  
 algu<m>as moços da terra, quando nosso s<enh>or o leuou esteue nesta missaõ dous  
 annos, e sete mezes[.] Dezeiou este P<adr>e m<ui>to hir a japaõ, e dar a Vida por <Christ>o  
 235 nosso s<enh>or, e pedia ao s<enh>or m<ui>tas uezes, e se lhe naõ concedesse morrer martyr, e  
 soffrendo torm<en>tos por elle, pollo menos lhe desse morte de dores, co<m> as q<ua>es uen  
 dosse o bo<m> Padre me disse alegre, [“]o P<adr>e pareceme q<ue> N<osso> S<enh>or me  
 concede o q<ue>  
 lhe pedi q<ue> foi que naõ me concedendo dar a vida por seu amor, me conce  
 desse acaballa a puras dores [”]. E] assy foi por q<ue> quazy hu<m> mez as soffreo crue  
 240 liss<im>as, de dia e de noite cançadas de hu<m>a postema q<ue> se lhe gerou na Ilharga  
 direita[. E] assy[,] uendosse q<ue> N<osso> S<enh>or o chamaua[,] se aprestou co<m> o  
 s<an>to Viatico  
 extrema unçaõ q<ue> co<m> instancia pedio[. E, ] depois de recebidos[,] ficou m<ui>to quieto  
 e consolado conformandose sempre co<m> a Vontade de D<eo>s, a que<m> no meyo das do  
 245 res mais agudas daua m<ui>tas graças e pedia alento p<ar>a as soffrer[,] athe que  
 arrebetando lhe apostema o afogou[. E]m espaço de hu<m> credo deu sua alma  
 a D<eo>s[. S]eu corpo esta sepultado entre taboas na capella desta caza[—] tem  
 a cabeça na porta de oeste, e os pes p<ar>a o corpo da casa[. O]s <christ>aõs cuidaraõ q<ue>

sepultara

em bêm bô ðe por que pera os vesinhos se naõ alterare<m>, q<ue> naõ quere<m> mortos  
250 iunto assy, foi necess<ari>o mandar hu<m> caixaõ a ben bo ðe pera q<ue> os vizinhos  
cuidasse<m> q<ue> o corpo hia nelle; e assy os <christ>aõs assy o cuidaraõ .

Era o P<adr>e natural da Cid<ad>e de Alexandria na Lonbarda, estado

## 005

de Milaõ[. E]ntrou na Comp<anhi>a no anno de 1612 a 21 de Nouembro, estudou  
Rhetorica 2 annos, Filosofia 3, Theologia 4 Leu humanid<ad>e e Reto  
255 rica outros 4[. P]edio uir pera a India 14 annos continuos, ate q<ue> o P<adr>e  
geral lho concedeo. Embarcouse o anno de 1628 e aRibado a Portugal  
outro anno se tornou a embarcar e chegou a Goa em outubro[. L]ogo[,] disfar  
ça<n>dosse em trajo de soldado[,] se embarcou pera Macao co<m> intento de auendo oc-  
caziaõ passar a Japaõ, pera o q<ue> se deu co<m> m<ui>ta applicaçãõ ao estudo da lingoa  
260 assy em Goa, como em Macao, ate q<ue> uendo os superiores naõ auer passage<m>  
pera Japaõ, o mandaraõ p<ar>a este Reyno de Anam no anno de 1631 em que  
esteue 2 annos, e 7 mezes[. O] pr<imeir>o anno aprendeo a lingoa co<m> m<ui>ta applicaçãõ  
gastando taõ be<m> algu<m> t<em>po em cultuiar esta <christ>and<ad>e na perseguiçãõ  
q<ue>  
Thonh ðô ou Rey aleuantou contra a ley de D<eu>s[. F]oi o P<adr>e prezo e amarra  
265 do pellas Ruas principais ao paço del Rey, e ainda logo foi solto por ser  
erro, e el Rey o naõ mandar prender ne<m> a nenhu<m> outro Padre: co<m> tudo cuida<n>  
do o P<adr>e q<ue> daria a vida por <Christ>o[. S]je aparelhou e estaua m<ui>to alegre  
esperando

o golpe da catana q<ue> nosso s<enh>or depois lhe concedeu nas dores de q<ue> morreo.

Neste anno padeceraõ outra uez os <christ>aõs de uonj nay, publica me<n>te

270 Bento e Ant<oni>o[,] pera q<ue> naõ residisse<m> na terra e pregare<m>[,] os obrigou a xã a uir

ser liñh a Ke<sup>c</sup>chó[. P]adeceraõ mais os de hà huiñh os de daí em nghêañ, os de phut ôñ xã em Tinh hoa, e os de Kě phú’.

Aos 11 de Julho e aos 17 da 6<sup>a</sup> Lua do anno tuit[,] se baptizou hu<m> Lao

por nome Theñ Keõ, e se chamou Joaõ[. E]ste uendo nos Laos a hu<m> <christ>aõ por no

275 me Thome fazer lay a D<eu>s e rezar[,] lhe foi perguntado pollo q<ue> fazia, e ouuin

do a rezaõ se resolueo a receber a ley de D<eu>s, e assy uindo a este Reyno a rece

ber co<m> sua molher q<ue> se chamou Isabel[. E]ste hera de naçaõ Anam[,] pore<m>

criou se la desde minino e tratouse como Lao[. E]ste tornou este anno co<m> car

ta nossa pera o Rey dos Laos nos dar licença pera entrarmos[. T]ornou co<m> elle

280 o mesmo Thome instruido pera poder catequizar là auendo occaziaõ.

Veyo Thai Andre de nghêañ pera Thiñhoa, e acabando o P<adr>e Ant<oni>o

de fontes co<m> a uizita da quella Prou<inci>a no cabo de Setembro[,] se ueo p<ar>a esta

Corte a me acompanhar nella por q<ue> auia ia quatro mezes esteue so e dif-

## 005v

ficultosa m<en>te podia acudir a tudo[. N]este t<em>po compus as vidas dos doze Apostolos

285 e de S<aõ> Luis Rey de França, e expurguey o vocabulario da lingua Ananica; e[,] p<ar>a

que por fora se naõ soubesse entre os <christ>aõs e gentios q<ue> el Rey nos deitou do paço[,]

neste t<em>po de q<uan>do em q<uan>do uestia a cabaya do paço e hia ao cháí do chuá cá, por

q<ue>

se publicara assy os <christ>aõs desmayaraõ, e os gentios se alegrariaõ, e nos desprezariaõ.

290 Por setembro publicou o chuá oũ em como de todo daua ao filho chuá cá as duas Prou<inci>as de ngheañ e Thinh hoá, e por q<ue> como nos morttes dos chuás sempre se costuma auer alteraçõs, e fica chuá que mais pode, e quis meter o f<ilho> em sua vida no gouerno e dar lhe poder pera q<ue> morrendo elle naõ ouuesse as ditas alteracoẽs.

295 Passados quatro ou sinco mezes, e chegada o P<adr>e Ant<oni>o de Fontes de Tinh hoa aos 13 de outubro[,] el Rey nos tornou admitir no paço e q<ue> continuassemos como dantes[. P]arece q<ue> foi prouidencia de N<osso> S<enh>or aquelles mezes q<ue> eu estiuẽ sò naõ poderia aturar o paço em minist<eri>os spirituais, e[,] uindo o P<adr>e[,] D<eu>s lhe moueo o coração pera nos admitir e auer ia companh<ei>ro pera hu<m> e outro trabalho, fi camos os dous aquy na Corte[. O] P<adr>e Jeronimo Mayorica continuo em ngheañ on de chegou este anno a conuerçaõ a 4083.

Este anno tiveraõ duas 8<sup>as</sup> luas por o anno ser de 13[,] e na 2<sup>a</sup> 8<sup>a</sup> ouue gr<an>de tormenta[. E]m Thinh hoa ouue gr<an>de alago de q<ue> morreo m<ui>ta gente e gado. Em ngheañ ouue gr<an>de mortandade[. E]m algu<m>as pouoaçoẽs iunto ao mar, entrou o mar e morreraõ m<ui>tos afogados, e o uento assolou as ditas pouoaçoẽs.

305 Vendo q<uan>to os gentios escarneciaõ dos <christ>aõs rezare<m> em nom como q<ue> naõ ti nhaõ liuros ordenoussẽ q<ue> se rezasse<m> as oraçoẽs em letra e se começaraõ a Resar na festa do Natal seguindo os liuros da China. ~~Bautisaraõ se neste anno~~ 9864.

310 Neste anno se baptizaraõ m<ui>tos principal m<en>te na Prou<inci>a de ngheañ onde

chegou o numero a 4183[;] e[;] co<m> as demais Prou<inci>as[;] foraõ por todos o num<er>o de 9864.

Este anno não tornou o nauio em Setembro como tinha prometido.

Morreo no principio de seu anno nouo a tháí eúoc maỹ do chuá, e por isso

## 006

- 315 não ouue as festas costumadas[. E]steue o t<em>po de quatro mezes na Corte, entre tanto se aparelharão as couzas de modo q<ue> aos 6 da 4ª Lua sahio o acompanhamento do paço co<m> sua caxa xẽ de peças e prata e<t>c[. T]odos os sold<ad>os del Rey acompanhauaõ o corpo co<m> barretes brancos e se<m> cabaya[. E]l Rey[;] seus Jr<mão>s e filhos hiaõ detras descalços a pè co<m> cabayas e barretes brancos[. E]l Rey
- 320 choraua, o filho chuá câ' se botou duas outras uezes no caminho p<ar>a por elle passar o corpo da auô defunta[.] Estaua no Rio hu<m>a barca feita a modo de Nao em q<ue> se meteo o corpo, o qual se embarcou em galè charoadada de preto e acompanhado de todo o poder do mar[;] a fes enterrar em Thinh hoa. O P<adr>e Ant<oni>o de fontes tinha ido diante pera uizar de caminho algu<m>as Igrejas
- 325 de <christ>aõs principal m<en>te dizer missa na Igreja noua de Diên phô', e chegando o chuá cortejar, elle lhe mandou deu hu<n>s peixes secos, e acabada a sole<m>nidade lhe mandou dar hu<m>a gr<an>de bandeja de iguarias e hu<m> boi[. P]ore<m>[;] o P<adr>e
- neste t<em>po ia era ido a uizar os <christ>aõs de nõ onde ficou por algu<n>s dias, e deu tit<ul>o de thâi a Thome thang dia do S<anti>s<si>mo Sacram<en>to, o qual fes seus iuramentos como os mais de não cazar, de pobreza, de obediencia etc[. V]izitan
- 330 do mais o P<adr>e algu<n>s outros lugares[;] se tornou a recolher asta Corte pera nel-

la estare<m> dous P<adr>es pollo gr<an>de concurso q<ue> ha dos <christ>aõs nella, e hu<m>

Sò

naõ poder acudir a tudo.

No principio deste anno ueyo thai martinho de nghean co<m> António

335 lõ pera Thinh hoã, e em seu lugar foi thai Thadeu e Fran<cis>co dó q<ue> depois  
se chamou xauier, e auia pouco tinha pedido ser admitido entre os Cate  
quistas.

Fauoreceraõ este anno, e o passado[,] m<ui>to a <christ>and<ad>e em nghean os  
gou<ernad>ores

oũ fó má taò; e oũ fu má lieù[. O]s imigos de nossa sancta fè fizeraõ

340 algu<n>s papeis infamatorios em nome dos <christ>aõs, o botaraõ hu<m> em caza  
de oũ fu má lieù[. E]lle lendoo[,] logo conheceo naõ poder ser de <christ>aõs q<ue>  
eraõ bons home<n>s, mas dos saiñs e feiticeiros seus imigos, e por isso naõ  
fazia cazo das paruuices q<ue> dentro contra o mesmo Gou<ernad>or diziaõ, se quei  
mou[. O]utro lançaraõ na caza de outro Gou<ernad>or oũ ià deiñh e hu<m> reu oũ nghẽ

345 o achou, e como he bem affeito a ley de D<eu>s o queimou, por q<ue> taõ be<m> iulgou

**006v**

ser dos imigos da ley de Deos.

Aos 27 de junho[,] chegou de Macao por terra hu<m> China co<m> cartas do  
P<adr>e Vizit<ad>or e procurador[. O] nauio naõ uiera em feu<ereir>o ou Março por falta de  
t<em>po, q<ue> ueria em setembro[. O] P<adr>e vizit<ad>or Andre Palm<ei>ro ficaua  
m<ui>to doente;

350 deu nos por nouas o glorioso martyrio do P<adr>e Sebastiaõ vs.<sup>a</sup> em yendo de japaõ .

No principio de setembro fes queixume a el Rey algu<m>a molher de bâ xâ  
de como se quebraraõ algu<n>s pagodes na sua chuá e lançando a culpa aos <christ>aõs[.]  
[S]e<m> mais inquirir[.] mandou o chuá passar chapa em q<ue> prohibia a ley de  
D<eu>s, os desembargadores trataraõ de nos botar aos P<adr>es do Reyno, e assy pera uir  
355 a noticia de todos o passare<m> na chapa q<ue> puzeraõ nas portas do paço[. C]o<m> tudo sem  
pre continuamos [n]o paço.

Neste t<em>po prendeo aõ bà xâ a hu<m> gentio q<ue> foi o q<ue> fes o furto, e  
se<n>do per  
guntado se era <christ>aõ respondeo q<ue> não sabia q<ue> couza hera <christ>aõ, e q<ue>  
fizera  
o furto por q<ue> tinha fome, e sabia q<ue> nas entranhas de pagodes estaua d<inhei>ro, e  
q<ue> a  
360 brir elle e tirara. Vendo q<ue> não hera <christ>aõ[.] mandou levar pellas Ruas co<m>  
pregaõ de morte dizendo o pregaõ q<ue> daquy por diante seguir a ley dos portuge  
zes e quebrar os pagodes se ha de justiça[. F]oi traça pera q<ue> cuidasse<m> q<ue> aqu<uel>e  
hera <christ>aõ, e q<ue> por ser e fazer o furto e desacato aos pagodes[.] o mandaraõ ma  
tar e q<ue> chegando a porta da traussa do paço lhe perdoaraõ[. A]lgu<n>s <christ>aõs[.] sa  
365 bendo da mald<ad>e[.] logo foraõ pollas ruas dizer q<ue> aquelle home<m> não hera  
<christ>aõ senaõ gentio.

E por q<uan>to na chapa dizia as suas blasfemias contra a ley de D<eu>s, fizemos  
petição contra ella a el Rey, e como a ley de D<eu>s ensinava couzas S<an>tas e boas  
e não impertinencias q<ue> a chapa dizia, Item, como a culpa q<ue> impugnauaõ  
370 aos <christ>aõs, os gentios começaraõ[;] pore<m>[.] el Rey[.] como custuma[.] não quis respon  
der, e como [sic]

Em sinco de nouembro chegou a esta Corte o nauio S<aõ> Fran<cis>co xauier



e nelle o P<adr>e Martim Coelho[,] não ueo Capitaõ[. C]hegou o P<adr>e doente, e agra  
uandosse a doença[,] q<ue> foraõ camaras de sangue, chegou a receber os sacram<en>tos  
375 da comunhaõ, e vnçaõ estando ia desesperado do remedio humano[. A]cudi  
mos ao diuino co<m> oraçoẽs dos <christ>aõs e missas, nosso s<enh>or lhe deu saude.

## 007

Neste tempo o P<adr>e Bento de Matos q<ue> estaua na Ilha de Haynaõ passou  
a este Reyno a se confessar e tratar sobre o negocio dos Laos[. T]ornou se em Dezem  
bro, e chegou asaluam<en>to a sua Ilha em hu<m>a embarçaõ m<ui>to piq<ue>na e menor  
q<ue> se

380 tia, e foi o pr<imeir>o P<adr>e da china q<ue> em trajo passou a este Reyno

Os q<ue> este anno se bautisaraõ em todo o Reyno chegaraõ a 8176[. E]m  
Bo chinh se estendeo m<ui>to a ley de D<eu>s por occaziaõ de algu<m>as pessoas da casa  
do Gou<ernad>or dite oũ hieu, q<ue>[,] rogando os <christ>aõs por ellas[,] alcançaraõ saude.  
Joaõ

Cang he o q<ue> tinha cuid<ad>o daquella <christ>andade.

385 Conualecendo ia o P<adr>e Martim Coelho, adoeceo grauem<en>te o P<adr>e  
G<as>par d<e>Ama  
ral[. E]steue doente quazy todo o anno[. N]o principio tomou o s<an>to viatico e esteue  
doente perto de tres meses, e como estiueraõ assy doentes os P<adr>es deste deng  
ngo ay[,] não puderaõ uizar os <christ>aõs de Thinh hoã ne<m> outros.

Aos 28 de feuereiro anoite se pos fogo a esta Cid<ad>e, e[,] como o uento era  
390 m<ui>to tezo[,] ardeo toda[. A]rderaõ os paços do chuaõ oũ, e chuaõ cá, e dos gr<an>des do  
R<ei>no[.]

[F]icou tudo como campus ubi troya[. T]euesse sospeitas q<ue> foi posto o fogo por via dos de Cochinchina, e so prenderaõ algu<m>as pessoas sospeitosas e lhe deraõ tra-  
tos, e trataraõ mal, athe q<ue> neste t<em>po chegaraõ embaxadores de là q<ue> pedia  
pazes co<m> q<ue> tudo se aquietou[. P]or rezaõ de tudo se queimar ao chuá, tardou ella  
395 co<m> o tributo da China[. D]e la uieraõ cem soldados em demora em sinco mil t<a>es.  
Anossa caza taõ be<m> ardeo e todo o fato[.] e neste t<em>po pedimos com nome  
dos P<adr>es e dos portuguezes a el Rey sitio p<ar>a fazer caza de terra contra o fogo  
e recolher o fato[. A]sinou o lugar q<ue> queriamos q<ue> era o em q<ue> morara o Oũ fú má  
tuyen[.] nosso antigo cazeiro[. E] como o lugar asinado pollo Rey naõ bastaua[.]  
400 se comprou o mais ao filho do dito genrro del Rey, em q<ue> fizemos cazas, E Igreias  
de terra, e telha muy acomodada[. F]es se taõ be<m> hu<m> godaõ em q<ue> o eseriuã Si  
maõ Honis<sup>7</sup>, meteo e recolheo o fato da p<ro>curadoria, e ficou cà co<m> nosco bem-  
feitorizando.

Em Março chegou o nauio de Macao Capitaõ Miguel P<e>r<eir>a Barboza  
405 co<m> embaxada da Cid<ad>e pedindo a el Rey naõ recolhesse os olandezes, q<ue> naq<uel>le  
t<em>po tinhaõ ja feito feitoria em Cochinchina, e se dizia em Japaõ q<ue>[.] como  
aquelle Rey tinha prohibido aos seus Japoõs nauegare<m> dez annos p<ar>a fora

## 007v

(por causa delhe entrare<m> P<adr>es nos juncos)[.] os olandezes uiriaõ a comprar a  
ceda a este Reyno pera a leuare<m> a Japaõ.  
410 No cabo de Abril chegou o nauio S<anto> Ignacio, e S<aõ> Fran<cis>co Xauier, por Ca-  
pitaõ e Piloto Jorge Grego[.] o qual em saindo da barra p<ar>a Macao morreo[.]

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<sup>7</sup> Difficult to interpret this name in the manuscript

[U]eo nelle o P<adr>e Ant<oni>o Barboza Portuguez de entre douro eminho de Arrifana desouza, e em junho tornando o nauio pera Macao o P<adr>e se foi pera ngheañ.

Neste t<em>po chegaraõ os Laos[. U]eo co<m> elles Thome[.] de q<ue> acima faley, e trou

415 xe reposta da carta q<ue> escreuemos a aquella Rey, o qual daua nella licença pera irmos a seu Reyno co<m> o seu embaxador Joaõ theñ Keõ[. N]jaõ ueyo como nos a elle deseiauiamos por q<ue> o Rey o reteue là pera certos negocios. Deu nos o Thome boas nouas daquelle Reyno, e como m<ui>to esperauaõ por nos e lhe tinhaõ dito naõ tornasse là se<m> leuar o P<adr>e[. E] indo o P<adr>e antes de chegar a Corte elle

420 Thome se adiantasse a dar recado p<ar>a el Rey p̄ mandar algu<n>s dias de caminho gente que retui thai[. N]jaõ foi possiuel hir co<m> o dito embaxador por esparmos reposta de Macao do P<adr>e Vizit<ad>or[. G]uardamos a carta do Rey pera ser uir de chapa aos q<ue> ouuere<m> de ir.

Leuou nosso s<enh>or p<ar>a sy ao Catequista Jgnacio, hu<m> dos tres em que começou

425 esta congregaçã dos cethequistas[. A]ntes de se comuerter era Saỹ, e conuerti do como sabia be<m> suas mentiras, era insigne em as impugnar: era muito penitente em disciplinas, e jeiu<n>s, e zeloso da obseru<anç>a da ley de D<eu>s[. P]regou nesta Corte e nas Prou<inci>as do Leste, oeste, Thinh hoa e<m> ngheañ aonde conuerteo a m<ui>tos ate q<ue>[.] co<m> continuo trabalho de pregaçoës e catecismos, adoencendo em

430 nghean se ueo curar a esta Corte aonde entre os mais Catequistas tomando os sacram<en>tos deu sua alma a D<eu>s. Seu corpo leuaraõ os <christ>aõs desta Corte p<el>lo Rio acompanhãdo m<ui>tas embarcas, a Aldea de D. Paulo Kẽ Dô'[.] aonde aju<n>tandosse os catequistas e <christ>aõs de Thinh hoã e da Prou<inci>a do sul[.] lhe fize raõ honrroso enterramento.

435           Em Nouembro tornou o mesmo nauio[,] por Capitaõ Manoel Franco,  
deu por nouas q<ue> o nauio S<anto> Jgnacio q<ue> tinha ido de cà em Mayo se perde  
ra em Hay naõ[. N]este nauio uieraõ o P<adr>e Felix Moreli Romano e o Jr<mão>  
Bento Peixoto[. O] Jr<mão> morou co<m> os P<adr>es q<ue> cà estauamos, o P<adr>e Felix  
morely

### 008

se foi morar a oũ macé iunto ao principe ðeú oũ tâi[,] filho do chuá q<ue> estimou  
440 m<ui>to o P<adr>e[. E] assy ficaraõ duas resid<enci>as nesta Cid<ad>e esta de boñl bé e a  
de oũ  
macé. Veyo mais de Macao em Dezembro Miguel P<e>r<eir>a Barboza co<m> o nauio  
N<ossa> S<enh>ora dos Remedios[. C]o<m> estare<m> os P<adr>es taõ doentes gr<an>de  
p<a>rte do anno, foi necess<ari>o  
uir o P<adr>e J<e>r<oni>mo Mayorica de ngheañ a uisitar a Prou<inci>a de Thinh hoà em  
lugar do P<adr>e Ant<oni>o de Fontes q<ue>[,] polla doença do P<adr>e Sup<eri>or ser  
comprida[,] naõ  
445 pode deixar a Corte. Baptisaraõ se este anno 7121.

          No principio de Janeyro[,] chegou de Macao P<edr>o pinto de fig<uei>r<e>do co<m> o  
seu nauio.

          No cabo de Feuereiro[,] leuou o P<adr>e Martim Coelho os ossos do P<adr>e Bernar  
dino Regio a Kẽ Eó, aonde estaõ emterrados a cabecera da sepultura do ca  
tequista Ignacio.

450           O Catequista Andre deixou a Thinh hoã e a entregou a thai Martinho e  
se foi pera ser sup<eri>or em nghêañ, e Martinho ficou sup<eri>or em Thinh hoã,

p<ar>a Kê Eó foi Andre ia s [sic]

O P<adre> Ant<oni>o Barboza ueyo p<ar>a ter cuid<ad>o da Prou<inci>a de Thinh  
hoã e resi

455 dir em Kê Eó por q<ue> os <christ>aõs se queixaraõ q<ue> dous P<adr>es estauaõ em nghêã  
e em Thinh hoa nenhu<m>[. F]icou sò o P<adr>e Jeronimo Mayorica em nghean, nes  
ta Corte o P<adr>e Felis Morely, em oũ mac os P<adr>es Ant<oni>o de Fontes, o P<adr>e  
G<as>par  
d<e> Amaral, e o Jr<maõ> Bento Peixoto em hanğ bẽ.

O P<adre> Martim Coelho[,] por causa de seus achaques[,] tornou no nauio a Ma  
cao pera se curar.

460 Chegaraõ os olandezes aos 30 de Março[. U]ieraõ de japaõ p<ar>a comprar  
ceda[;] foraõ be<m> recebidos do chuá, e ficaraõ m<ui>to contentes da terra e Comer  
cio da ceda[. F]oraõ se aos 2 de julho co<m> intento de tornar outra monçaõ<sup>8</sup> co<m> duas  
naos. Neste t<em>po foi o P<adr>e An<toni>o de Fontes uizar os <christ>aõs do leste, e por  
outra  
uez q<ue> la foi o P<adr>e a instancia de D<ona> Anna tay de Kê raù. o P<adr>e António  
465 Barboza se achou mal em Kê Eó de certos escarros de sangue e se ueyo a  
curar a esta Corte.

Passados quatro mezes[,] se partio a 9 de outubro o P<adre> Ant<oni>o Barboza  
a fazer caza e morar em Van Nô', por ser sitio mais sadio pera seus acha  
ques, de q<ue> se foi achando melhor, e ahy morou tendo cuidado da <christ>and<ad>e

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<sup>8</sup> Refers to seasons in which sailing to specific locations was favorable. (Bluteau, 1789)

470 de Thinh hoà te o fim de Mayo de [1]639 em q<ue> tornou a esta Corte a curar  
se de hu<m> catarro co<m> algu<m>a fibre deixando la feita caza.

Em Desembro[,] chegou o mesmo nauio da Comp<anhi>a e uinhaõ nelle o P<adr>e  
Martim Coelho e o P<adre> Raymundo de Gouuea p<ar>a passar aos Laos, co<m> o P<adr>e  
João Bautista Bonelly por vizit<ad>or desta missaõ e da dos Laos. Bapti  
475 sados deste anno 9614.

Em o Anno nouo de [1]638[,] estando o P<adr>e Jeronimo Mayorica con  
fessando na Igreja de Rum e aparelhando os <christ>aõs p<ar>a a cinsa do dia seguinte,  
entraraõ algu<n>s chinas de tropel p<ar>a brincar[;] e resistindolhe hu<m> <christ>aõ lhe  
deraõ depancadas, e ao P<adr>e q<ue> sahio a apaziguar, lhe deraõ algu<m>as gr<an>des de  
480 q<ue> ficaraõ gr<an>des pizaduras[. O]s <christ>aõs defenderaõ se, e ouue feridos, e hu<m>  
china  
ficou quazi morto, e de aly o leuaraõ ao nauio, e morreo aquella noite[. O]s chi  
nas polla manhã entraraõ de tropel[,] destruiaraõ boa parte da Igreja e caza do  
P<adr>e (q<ue> ia estaua absente) e as dos xpãõs roubaraõ. Correo demanda em que  
culpauaõ o P<adr>e na morte do China, o P<adr>e se[de]fendeo, e aueriguada a inocencia  
485 deraõ s<e>n<ten>ça por elle e pollos <christ>aõs fauorauei, ainda q<ue> custou be<m> de  
datas e tra  
balho esta e outras accuzações q<ue> a esta ajuntaraõ B.Leuantarse por Rey o  
tre. abá tõ'[.] q<ue> fauoreceo os chinas[,] pagou m<ui>tas caixas[. E]lles se acolheraõ de  
pressa temendosse perder a demanda como perderaõ q<ue> os mandauaõ uir a  
Corte e apanhar lhe o nauio.

490 Suposto q<ue> o P<adr>e Raimundo de Gouuea não foi aos Laos por cauzas

q<ue> dis tinha[. U]oltou a Macao co<m> o P<adr>e G<as>par d<e> Amaral e o Jr<mão>  
Bento Peixoto

q<ue> mandaraõ là voltar.

O P<adr>e Joaõ Bautista empredeo a Jornada e partio de Nô' aos 12 de  
Agosto, etacoçado do trab<alh>o e rui<n>s agoa morreo a 4 de Nouembro ia perto dos  
495 Laos adonde seriaõ apreмиados seus boñs dezejos. Continuou Andre  
co<m> sete ou oito companh<ei>ros. O corpo do P<adr>e uoltou a Nô', e ahy està enterr-  
rado iunto as gr<an>des. Por este t<em>po chegou desgarrado a Bó chinh o P<adre>  
Fr<ei> Joseph de Mendonca[,] chamado fr<ei> Joseph da M<adr>e de Deos[,] bautisou  
o Gou<ernad>or e a molher.

500 Ficou por Sup<eri>or o P<adr>e Jeronimo Mayorica q<ue> continuou ate

## 009

5 de Nouembro em que ueo a uir por terra q<ue>[,] uisto estar o P<adr>e acuzado  
por matador[,] entregasse o cargo ao P<adr>e Ant<oni>o de Fontes ate uoltar o P<adr>e  
G<as>par d<e> Amaral.

Foi neste t<em>po Thai Thadeo, q<ue> estaua em Thinhhoã[,] mandado a Nghê  
505 an aonde fes sua caza co<m> quatro ou sinco cathequistas.

o P<adr>e Ant<oni>o de Fontes partio de aqui estando o nauio p<ar>a partir a aiu  
dar a visita dos <christ>aõs de Thinh hoã, e visitou todo o Kê Eó[. U]oltou a Kê  
đoũ donde ueyo depois das cartas de Macao. Baptisados deste anno 9070.

Em o principio do anno de 1639[,] chegou aqui o mesmo nauio da  
510 Comp<anhi>a, Capitaõ Joaõ Lamprea. Vieraõ os dous P<adr>es Baltezar Caldeira  
Portugues de Macao e Joseph Mauro Italiano. Polla Pascoa uol

tou o nauio a Macao.

Neste t<em>po visitou o P<adr>e Feliz Morely xú nam e xú ðoũ da q<u>al  
o mandaraõ uoltar em outubro.

515 O P<adr>e Ant<oni>o Barboza feita hu<m>a caza em Thinh hoã Aldea añ  
uuc perto de van nô' (por a Aldea ay son naõ deixar fazela no uan)  
e cançado adoeceo, e assy ueo a Corte no fim de Mayo a descançar e curar se,  
e foi pera Thinh hoã o P<adr>e Josep Mauro.

Em o pr<imeir>o de setembro[,] foi o P<adr>e Balt<e>zar Cald<ei>ra a uizitar a  
<christ>and<ad>e

520 de Eó, e o P<adr>e Martim Coelho a de xú báé[.]

Mandaraõ se a el Rey hu<m>s figos de Portugal da fig<uei>ra q<ue> uiera de  
Macao[. M]andou dizer queria todos os q<ue> ella desse, e os gr<an>des e Eunuchos  
como as escondidas pediaõ hum.

Neste t<em>po foi mandado Thay Lucas a Bô' chiñh pedido do Gou<ernad>or  
525 co<m> hu<m>a carta muy humilde; mas naõ entrou, polla prizaõ do dito Gou<ernad>or[.]

Aos 26 de setembro[,] morreo o P<adr>e Joseph Mauro, e o P<adr>e B<altez>ar  
Cald<ei>ra q<ue> estaua em Eó e chegara la p<ar>a o uizitar, chegou a tal tempo  
q<ue> depois de sua chegada naõ lhe durou hu<m>a hora o juizo e a fala, e nes  
te t<em>po se confessou couza q<ue> m<ui>to dezejaua[. E]stá sepultado na Igreja de  
530 Añ vuc debaixo do Altar.

Aos 2 da 10ª Lua 29 de Outubro[,] partio o Chuá p<ar>a a guerra

**009v**

tendo mandado seus capitaãs diante contra chuá Khañh. Aos 16



da Lua, 11 de Nouembro[,] chegou o P<adr>e Baltezar Cald<ei>ra da uisita de Eó indisposto. Baptizados deste anno 12,234.

535 Aos 5 de Janeyro de 1640[,] chegou o Cho S<aõ> Fran<cis>co xauier[. U]jie raõ nelle os P<adr>es Thomas Roiž e Luis Pinheiro Portuguezes.

O P<adr>e Balt<e>zar Cald<ei>ra foi a Eó fazer lê' nêrá e trazer de Nô' o fato do P<adr>e Joseph Mauro[.] o P<adr>e Felis Morely foi fazer a cinza em taong mi eñ de xú nam e publicar o s<an>to Iubileo pr<imeir>o q<ue> nas mais partes do Reyno[.]

540 [O] P<adr>e Jeronimo Mayorica ueyo a Corte, e tornou a ter cuidado de Thinh hoã; P<adre> Ant<oni>o Barboza foi pera xú nam aos dous de Abril co<m> o P<adr>e Thomas Roiž. o P<adr>e Martim Coelho e o P<adr>e Luis Pinheiro foraõ p<ar>a Kê Eó che garaõ lá Vespora da Ascençaõ. Na mesma comp<anhi>a foi o P<adr>e Feliz Morely uisitar Nghêan.

545 O Gou<ernad>or de Bó chiñh mandou ruóc ao P<adr>e Jer<onim>o Mayorica quando ia se uiera de Nghêan[. F]oi recado ao P<adr>e Sup<eri>or uisse o q<ue> se auia de fazer[.] [E]lle mandou o P<adr>e Baltesar Cald<ei>ra co<m> Thai Pedro[.] q<ue> de nouo recebeo este titulo a 19 de julho. o P<adr>e Thomas Roiž uoltou a Corte em lugar do P<adr>e Baltezar Cald<ei>ra[.] o qual naõ entrou polla prizaõ do dito Gou<ernad>or no mes de 550 Agosto, e assy tornou a Corte o dito P<adr>e Balt<e>zar Cald<ei>ra em outubro.

Aos 12 de Outubro chegou patente p<ar>a o P<adr>e Jer<onim>o Mayorica, e uie raõ algu<m>as mudançes ordenadas de Macao. o P<adr>e Baltezar Cald<ei>ra foi mandado uoltar a Corte auia pouco, o P<adr>e Ant<oni>o Barboza foi chamado a ella de xú nam pollo P<adr>e Sup<eri>or p<ar>a aly assistir co<m> elle.

555 Foy a xú bái o P<adr>e Thomaz Roiž. E a xú tâi o P<adr>e Baltezar Cald<ei>ra em outubro. o P<adr>e Martim Coelho[.] q<ue> uiera neste t<em>po a Corte[.] uoltou a Kê Eó aos 2 de Nouembro. Depois[,] chegou aqui o P<adr>e Luiz

Pinh<ei>ro q<ue> uoltou co<m> o P<adr>e Ant<oni>o de Fontes q<ue> hia p<ar>a Thinh hoã  
a ter del-  
la cuidado.

560 No fim d<e> outubro[,] chegou noua dos Laos sere<m> chegados là os Cathe  
quistas, receber el Rey o presente em nome do embaxador Thome[,]  
a que<m> fes retorno de 5 elefantes [symbol][. U]oltaraõ todos exepto Ant<oni>o

## 010

lo, q<ue> ficou la, Thai Andre q<ue> era morto co<m> mais quatro ou sinco.

Foraõ ter a festa do Natal o P<adr>e Thomas Roiž a Tâi chein, o P<adr>e  
565 Baltezar Cald<ei>ra a Kẽ Loç, o P<adr>e Ant<oni>o Barboza a teue em bô ãe, o P<adr>e  
Sup<eri>or em dôú' lâm. os Baptisados deste Anno. 10 570.

Vieraõ tres nauios de Macao e no pr<imeir>o[,] q<ue> era nosso N.º S<ão>  
Fran<cis>co  
xauier vieraõ [scratch outs][,] o P<adr>e Viceprou<inci>al G<as>par Luis a uisitar a Missaõ, e o  
P<adr>e Pero Alberto pera ella. o P<adr>e Vizit<ad>or[,] q<ue> determinaua uir em pessoa[,]  
570 foi a Manila por uistas causas. o P<adr>e Thomas Roiž foi por compa  
nh<ei>ro do P<adr>e Ant<oni>o de Fontes em Comp<anhi>a do P<adr>e Viceprou<inci>al  
q<ue> foi a uizitar os  
P<adr>es de ãang` thaõ.

Partindosse[,] o P<adr>e Viceprou<inci>al mandou fazer Resid<enci>a em xú nam  
o P<adr>e Ant<oni>o Barboza companh<ei>ro o P<adr>e Thomas Roiž[. I]ja tinha ordena  
575 do q<ue> o P<adr>e Feliz Morely o fizesse em Nghê an, companh<ei>ro o P<adr>e Martim  
Coelho[. O] P<adr>e Ant<oni>o de Fontes a fizesse em Thinh hoã, companh<ei>ro

o P<adr>e Luis Pinheiro. Ficauã na Corte o P<adr>e Jer<onim>o Mayorica Superior ,  
o P<adr>e Balt<e>zar Cald<ei>ra, e o P<adr>e P<edr>o Alberto.

Em setembro ueo o P<adr>e Ant<oni>o Barboza doente a curar se à Corte  
580 e ahy esteue te o fim do Anno (deu hu<m>a chegada a Xú ðôu' e xú bâi bre  
ue m<en>te o P<adr>e Jer<onim>o Mayorica Sup<eri>or) e a xú tâi o P<adr>e Balt<e>zar  
Cald<ei>ra

Baptisados deste anno 11, 178.

Primeiro dia de Jan<ei>ro de 1642[,] lançou ferro o cho do anno  
passado, e nelle uinha pera esta Missã o P<adr>e M<anu>el Pacheco[,] Portu  
585 gues[,] q<ue> em Macao lia Theologia, o Capitaõ Ant<oni>o Rib<ei>ro de souza.

Neste anno uoltou pera curar se em Macao o P<adr>e Barboza  
por naõ poder aquy cobrar saude sinco annos auia; e assy o P<adr>e Ant<oni>o  
Rubino[,] vizitador[,] lhe mandou q<ue> iulgando se naõ sararia se<m> lhe  
ouuire<m> replica o mandasse<m> a Macao. Foraõ os Bautizados deste anno  
590 12471.

No Anno de 1643 e no 1644. Tornou o mesmo cho da  
Comp<anhi>a. Neste t<em>po morreo o Principe q<ue> ia Governaua, e como ouues-  
se alteraçõs sobre qual dos filhos del Rey auia de suceder, porq<ue>  
os do concelho se inclinauã a hu<m> chamado ð õ Phù por ser mais

## 010v

595 Velho, e o Pay[,] e o mais do pouo[,] se inclinaua ao outro chamado ð õ  
Tâi por ser de melhores costumes e mais amauei. El Rey estando  
p<ar>a morrer nomeou este e o foi introduzindo no gouerno[;] mas[,] naõ que

rendo o mayor co<m> algu<n>s seus adherentes reconhecelo[,] pondo fogo a Cor  
te sairaõ em campo de p<ar>te a parte os Jr<maõ>s e em pouco espaço foraõ mor  
600 tos dous Jr<maõ>s do principe q<ue> governaua co<m> suas familias, e m<ui>tos mil ho  
me<n>s dos Rebeldes. E morrendo o Pay dahy a poucos dias ficou reco  
nhecido por chuá vniuersal m<en>te o Anno de 1645.

Hiaõ os Baptizados do Anno de 1643 9196. E o de  
1644 foraõ 11074. –

## Translation

### Beginning of the Tun Kim Mission

#### And Its Progress

001

Year 1626

It was learned in Macao from the fathers who were preaching the law of God in Cochinchina that there was willingness in this kingdom to receive our holy Law when the preachers entered it. Therefore, Father Jeronimo Rois, Senior Visitor of Japan and China in the year 1626, sent Father Juliano Baldinote Florentino with the Japanese Brother Julio Peany to see the king's and kingdom's willingness to receive our holy law. The father travelled in Gaspar Borges' pinnace,<sup>9</sup> of which João Alvarez Pereira was captain, and upon arriving in Tun Kim<sup>10</sup> a rumor arose that they were spies of the governor of Cochinchina who had recently rebelled. However, the king, knowing the truth, gave the father and the other Portuguese men many honors. Futhermore, Father Juliano wanted to return to Macao, which he did, but the king asked him to stay in his kingdom. Father Juliano could not satisfy the king's request because Father Gabriel de Matos, who is currently Visitor in Cochinchina and Superior, ordered Father Juliano from Cochinchina to return to Macao to give an account of what he had found. In this the year Dan, Bua Vinhto and Chuá<sup>11</sup> Thanh do Vuoen governed the kingdom. Father Gabriel de Matos also returned from Cochinchina when his visit concluded, bringing with him Father Alexandre Rodes, a Frenchman, who was already advanced in the language because he had lived in Cochinchina for two years with the intention of opening this Tun Kim mission.

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<sup>9</sup> A small sailing ship usually used as equipment of a warship.

<sup>10</sup> Tonkin

<sup>11</sup> Bua (or Vua) = a Lê king holding hereditary rights to the historical throne with little or no actual power. Chuá (or Chúa) = Warlord, lord, or sometimes prince of the Trịnh and Nguyễn families that held governing power. (Dror & Taylor, 2006)

Father Andre Palmeiro, having at this time reached Macao from Goa, became the next Visitor. Upon receiving information of the kingdom's openness to gospel preaching, which was discovered by Father Juliano, he sent to Tun Kim Father Marquez, who was Portuguese, and the aforementioned Father Alexandre Rhodes, in March of the year 1627. They had a good voyage and entered the port of Cua Bang on the 19<sup>th</sup> of said month on the day of blessed Saint Joseph, whom they took as protector of the mission and whose name they gave to the port. As soon as the king heard of their arrival, even though he was already on his way to war against Cochinchina's uprising, he gave them a sumptuous feast. When the king returned from the war he asked the fathers to stay in his kingdom, which they accepted. The aforementioned king built them houses and a church where there began to assemble daily an infinite number of people, which bore much fruit. It was this year that the locals call Meo, the eighth year of the reign of Bua Vinhto. The ship, of which António de Soveral was captain and João Pinto da Foncequa the owner, was already returning

**001v**

very late from Macao. Because it was late in the season, the vessel stayed on the island of Haynã<sup>12</sup>. The people returned to Macao by way of Cantão<sup>13</sup> after wintering there for almost a year, this being why nothing had been heard from the fathers during that year and a half and why another boat was not sent since theirs never arrived.

In May of the year 1629, a company ship was sent out, but its voyage was aborted. Around this time, Father Andre Palmeiro had entered China to visit the Christian community, leaving his

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<sup>12</sup> Hainan.

<sup>13</sup> Canton.

responsibilities to Father Pero Moreyan, Rector of the College of Macao. Father Moreyan, knowing from Cochinchina of the fathers' success in the kingdom in such short time, and having heard rumors that the king exiled the fathers when he became angry that their ship didn't return, sent the Japanese Father Sayto Paulo and Portuguese Father Gaspar de Amaral in a company ship to help the aforementioned fathers in whatever way necessary. The ship arrived safely, and, finding the two exiled fathers in Nghean<sup>14</sup>, they took them to the court.

Next year in May of 1630, all four fathers arrived in Macao. The first two fathers left because they were already assigned to go on to Japan, but the king also sent away the other two because they had preached our holy law, which he had previously forbidden and wrote to the Father Visitor many false accusations about Father Alexandre Rhodes. The fathers left behind six thousand souls made Christians. Among these were many nobles, rich men, and men of royal blood. The administration of the Christian community was left to three catechists who were men of great virtue and learning and who before being Christians were Says or Bonzes of the Toolos who called themselves Francisco, Ignacio, and Andre. They swore before all the Christians and Father Alexandre Rhodes that they would never marry nor own anything, and that they would live united in the work of preaching the gospel.

## 1631

The fathers returned to Macao since the king had asked the Father Visitor to send more fathers. On February 18, 1631, the aforementioned Father Visitor sent a Company ship containing three fathers to continue work in the Mission: Gaspar de Amaral, Superior, with António de Fontes and António Cardim as his companions. The first two were to stay there, and the other was to find the way to Laos. They arrived in Tonkim on March 7<sup>th</sup> of the same year and were well received by

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<sup>14</sup> Nghệ An

the king, who invited them all to stay in his kingdom. However, the night before the ship was to return,

## 002

the king changed his mind and sent everyone to Macao. The fathers who had requested it were allowed to stay, and Father António Cardim returned to Macao. The way to Laos was easily found because the Laotian ambassador who lived here showed us the way; however, since we still were not fully situated in the kingdom, the trip was not attempted. The king prohibited the two fathers who remained from preaching the law of God, and he decreed that he would only allow them to stay if they would pay him respect by going to his courtyard at midday according to the custom of the land. Hoping the ship would return, the king promised many times that he would build the fathers houses in which they could live, but he never fulfilled his word. They found refuge in the home of one of the king's son-in-laws named Oũ Fo Má Tuyen, who, like his wife the daughter of the king, had great respect and love for the fathers. When they saw that the king did not build us a house, they told us to build one next to theirs between two cold cisterns. The fathers did not allow the house to be made of anything other than bamboo, reeds, and straw.

The construction lasted until the 22<sup>nd</sup> of August, eighth day of the Assumption of Our Lady, on which day the king's daughter came with her ladies and maids showing great confidence and love for the fathers. In honor of the success of the house and the mission, the first mass was said on the 24<sup>th</sup> of that month, on the day of Saint Bartholomew. When mass was finished, they were blessed and the Mandarin set up watch all night long *com batica*<sup>15</sup> with his soldiers divided among official rooms, as is customary in all Mandarin houses, without the fathers even asking for it. The Christians wanted them to make this our house, but the fathers did not allow it for fear that

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<sup>15</sup> I am unsure of the meaning of this phrase



such an apparent alliance would be suspicious in the eyes of the gentiles<sup>16</sup> and malevolent people. The fathers found the Christian community developing well in the hands of the catechists, with an increase of 4,000 new Christians in this the year Mui.

The ship returned in October of that same year, 1631, with Pedro Antunes as captain, and carrying Fathers Jeronimo Mayorica, from Naples, and Bernardino Regio, from Lombardy. Father Jeronimo had first been in Cochinchina, and it was from there that he was exiled. He later shipwrecked in Champa where he was held captive for two years. After returning to Macao, he was sent to this kingdom where he and Father Bernardino Regio arrived in this court on the 19<sup>th</sup> of October. Their ship sank to the bottom of the river after crashing into a tree trunk and the vessel was breached.<sup>17</sup>

#### **002v**

After having been blown by strong wind, it crashed into a rock in Haynaõ where everyone gave themselves up as lost. Nevertheless, finding courage in the intercession of the *São Ignacio* and *São Francisco Xavier*, the water suddenly was calmed and they came up from out of the depths of the ship, and then boat sank back down again, which everyone took as a miracle. The king received the fathers and the captain with great joy; and, having compassion on them because of the loss of their ship, he used his power to call the people together to try to pull the ship up from the depths and restore it to the Portuguese men. However, the officials decided that the ship was already useless, so it stayed on the beach in the shipyard and they made another named *São Francisco Xavier*. The king gave all the necessary wood and when it was finished the fathers stayed in the kingdom and the ship returned to Macao. In this almost half year, from May to the end of December, 3,043 people were baptized.

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<sup>16</sup> *Gentio*, meaning a gentile or heathen, was used in reference to the Hindus. (Yule & Burnell, 1996)

<sup>17</sup> This was my best translation of “*vir aberto do mar*.”

After the ship left, a large wooden church was purchased and built in Caugen,—the floor was given by Oũ Fô Má Lieu. The fathers also bought a wooden house in order to live more comfortably and the Christians laid the pavement, filling the foundation with large quantities of dirt so their houses would stand up high enough that the flood could not reach them. The house was purchased with silver that Captain Pedro Antunes gave as alms, and the church of Caugen was purchased with the Christians' silver. Father Jeronimo Mayorica left for Nghean to accompany the ship and took with him his cloak, cabaia<sup>18</sup>, and conical hat as is traditional in the land.

**1632**

Affairs in the Christian community continued in peace and prosperity until the 28<sup>th</sup> of November of this year, 1632, when Chua Thain do Vuan began persecuting our Holy Law with a blasphemous and unholy declaration that prohibited and slandered our law. The cause of these problems was a gentile woman who stole cabaia from a certain pagoda in Aldea Qêset that was under the protection of Sang Fu, one of the king's lesser wives, who had only recently become attached to the law of God. Sang Fu cast the blame on the Christians and caused the king to prohibit the law they professed so that no one else would accept it. The Mandarin's soldiers who were given the orders went right to our home, put our clothing in the street to be confiscated, and tied up Father Bernardino Regio who was alone at the house. However, when the king found out about the disturbance, he arrested the soldiers for acting without his consent and commanded them to return everything that was missing, and, in front of all the people, kept them prisoner for two months in the palace.

**003**

These soldiers also flattened the church that had been built a mere six months earlier in Caugen, taking the columns to the Aldea of the pagoda to use them there in the temple. They also destroyed

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<sup>18</sup> Traditional robe with long sleeves that is open on the sides (Priberam.com). Modern spelling *cabaya*

the Catechists' house, taking all the clothing and meager belongings they found there. The Catechists lost their book producing activity which made books promoting the Holy Law containing Father Matheos Ricio's catechism as well as the apologia published by Father Francisco Buzomi in Cochinchina. They destroyed other things including the hospital for the poor and leprous, which they lit on fire, and neither the patients' cries nor tears made any difference. The declaration went around the kingdom and the king's ministers caused many problems for the Christians by declaring that their clothing and their money should be taken from them despite the fact that this declaration was the first to be published universally (the others were only within the court). Though the king did not arrest anyone, neither did he stop them. On top of everything, the enemies of our Holy Law also took this opportunity to commit affronts against us. While all this was happening, Father Jeronimo Mayorica was in Nghean and Father António de Fontes was in Think Hoa<sup>19</sup>, but he soon sought refuge in the court because he no longer had a proper home there. This year, which was called Than, 5,727 people were baptized.

### 1633

At the beginning of 1633, which those in this nation call Dan, the unholy decree arrived to the province of Nghean where the king's ministers arrested Father Jeronimo Mayorica along with catechists Martinho, Miguel, and Pedro Cuon. They were held in prison for two months, after which they were honorably set free by order of the province council president who became aware of the Father's imprisonment and commanded that they be set free as well as given back their home and church which had been confiscated.

In April, Captain Pedro Antunes arrived with the ship *São Francisco Xavier*, which had been re-built in Macao. A famous bombardier named Alonço de Figueroa came to visit the king, which pleased him. The king took the paper images and veronicas into the palace and wanted to

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<sup>19</sup> Thanh Hóa

burn them. We told him that it would be a great sin to burn images because he would lose the great Father's friendship and that it would be better to send them back. The king was satisfied and kept them in the palace until one of his wives said that His Highness was wrong to keep them in the palace because he was virtuous and some evil could befall him. The king ordered the chest to be nailed shut, lacquered, and given to a eunuch who was supposed to keep them in his house until he could give them to the captain when he leaves. The king returned all the beads and an ornament, but he kept the books

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for a long time to have them looked at, and he read them at night by candle light. He promised he would return them to us, but he never did. However, he did give us new cabaias and 15,000 big boxes, and he reaffirmed that he did not want any of his people to learn the law of God.

On the 23<sup>rd</sup> of August, Father António de Fontes left by boat to visit the Christians of Thin Hoa. He was taken prisoner for four days in Ghé Añ Xá because he preached the law of God, which the king had prohibited, but was soon set free. News came to the king that Oũ Thiü, governor of Cochinchina, had entered through Bo Chinch to pay tribute and conscript soldiers<sup>20</sup>. On the eighth moon, which was at the end of September, the king sent out many people with his brother Chuá Quanh and his sons Duroũ Hoũ and Dceř ou Taĩ to defend Bo Chinh. He followed them with galleys and stayed in Thinh Hoa to observe the enemy's plans. Upon Father António de Fontes' arrival, the Christian's visit was suspended, but he continued in the palace until king returned to Ke Cho on the ninth moon around October.

While Father António was continuing his visit in Ke Cho, the king ordered Chuá Cá to embark. The Chuá left for war with great power, by land with elephants and horses, and by river with galleys. His two brothers Chuá Tú and Chuá Dim stayed in Ke Cho as governors. Father

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<sup>20</sup> The manuscript says "*fazer renda e soldadesca*" which was difficult to translate.

António de Fontes accompanied Chuá Cá from Thinh Hoa, passing through Nghean and Bo Chinh. He took opportunity to visit the Christians who had grown much this year in Bo Chinh because of a certain man named Joaõ Cang that had been sent there to preach. There in Bo Chinh, Father António de Fontes saw a certain tree that they say came from Laos and had such natural virtue that an angry person calmed down once when someone took something from the tree and gave it to him.

This year, the ship did not leave because it could not begin its journey on time. Father Jeronimo Mayorica came to Ke Cho at the beginning of November and was cured of a certain sickness that had bothered him for six months leaving him exhausted from the great amount of work in Nghean mission. Thai Ignacio, Thai Tadeu, Thome Thoús and Gil stayed in Thinh Hoa with the Christian community. Thai Andre, Thai Martinho stayed in Nghean with Pedro António.

This year, the title of Thai<sup>21</sup> was given to Thadeu in Ke Cho and to Martinho in the Nghean, making five Annamese Thais. Others were also received as novices: Miguel, Andre, Felipe, Jeronimo, Gil, Pedro António, and Lucas Cõu Thõn,

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and Thome Thang and Pedro, who already work as approved catechists. This year they were made their vows that catechists must keep, agreeing to live in Ke Cho in a communal way, accepting Thai Chico as Superior and Master who will train them in the work of preaching.

Father Bernardino Regio and Father Gaspar de Amaral had lived in Ke Cho since their arrival, and, seeing that the king refused the images, Father Bernardino made two engravings—one of the Savior and another of Our Lady—so that the Christians could have as many of them as they wanted.

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<sup>21</sup> Title meaning “master and preacher of the law” (Cardim, 1894, p. 77)

Because of the loss of the church in Cauyen, the Christian community in Ke Cho was divided into neighborhoods so they could meet together and nourish each other without being noticed. In Quang Bo, Ignacio Thanh turned his house into a church; Paulo Nhoë did the same in Ca Nam and Leaõ in Oũ Mac. The Christians in those neighborhoods gathered together in their make-shift church and catechists went there *intra annum*<sup>22</sup> to say mass and administer the communion to the women who were not permitted to enter into our church. On Sundays and other holy days, the catechists divided up and went to the churches to teach doctrine and to preach. This year 7,652 people were baptized.

1634

In January, the king returned, fleeing Oũ Thiü. Father António de Fontes also fled on a horse that was given to him by Oũ Fó Má and Macio Xuuaen. Oũ Thiü took a large part of Bo Chinh.

In Thinh Hoa, some of the Christians saw a crucifix on Father António de Fontes' forehead while he was saying mass and it caused blood to run down his face.

Thai Ignacio left Thinh Hoa for Nghean with the intention of travelling to Bo Chinh, but he couldn't because of the war so he stayed in Nghean in Nam Cõ' in Có Con Đâu Xá.

Affairs in the Christian community were going well until the bombardier Alonço de Figueiroa killed Andre Espinhel on Palm Sunday, April 9<sup>th</sup>. The king became angry and would not allow neither us nor anything from the ship to enter the palace.

On May 17<sup>th</sup>, the ship left for Macao and Father António de Fontes followed them on the 18<sup>th</sup>, stopping in Thinh Hoa to visit and take care of the Christian community there. He wanted to

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<sup>22</sup> Latin meaning *during the year*

build a small house in Ki Tá Bic to live next to Bánghè' Quang Izabel, but the village had changed and thus the Father stopped building and went to make anô.<sup>23</sup>

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During this time, Father Bernardino Regio was confined to bed sick with pain on his right side. Our Lord carried him home at midnight between the 23<sup>rd</sup> and 24<sup>th</sup> of May. Father Bernardino digestive problems and he was treated for it accordingly. He was a God-fearing and zealous in his honor until the end. At first, it required a great deal of work for him to learn the language, but later he learned it so well and became very advanced in it that, as he correctly acknowledged, the Christians and especially the palace of the Chuá loved him because of his good conversation. They enjoyed listening to him as he spoke only about spiritual matters, especially about death, which is an odious thing in this nation.

Father Bernardino did many good things, particularly with his hands. He made two prints during the time when the king prohibited the images that came from Macao—one of the Savior and another of Our Lady—and gave many to the Christians. He spent his time painting and teaching young people to paint and had been in that work for two years seven months when Our Lord took him.

Father Bernardino had desired to go to Japan to give his life for Christ our Lord, but despite asking the Lord many times, he was never allowed to die a martyr. He suffered greatly because of that, but at least the Lord gave him death by pain, and upon realizing that, the good Father said happily “Father, it seems to me that Our Lord has granted me what I asked. I was not permitted to give my life for His love, but he has allowed me to end it in great pain.” And thus it was. He suffered extremely cruel pains day and night for almost a month caused by an abscess on right side of his body. Realizing that Our Lord was calling him home, he quickly requested the Final

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<sup>23</sup> Unable to find a definition of this word.

Eucharist and Anointing of the Sick. After receiving the Last Rights, he was very quiet and calm, accepting the will of God, giving thanks through the greatest of pains and asking for the strength to suffer them well. This continued until the pain became so sharp that it suffocated him, and, in the space of one Credo, he gave up his soul to God. His body is buried between planks in the chapel of this house with his head in the western door and his feet towards the main part of the house. The Christians made sure to bury him in Bên Bô Đe because the neighbors insisted that they did not want the dead so near, and it was necessary to send the coffin so they could see that the body went in it. And thus the Christians took care of the situation.

Father Bernardino Regio was a native of Lombardy in Alexandria<sup>24</sup>,

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Milan. He joined the Company on November 21, 1612 and studied rhetoric for two years, philosophy three years, theology four years, and read the humanities and rhetoric an additional four years. For 14 consecutive years he had asked to come to India until the Head Father finally gave him permission. He left in the year 1628, had to return to Portugal, and embarked again the next year arriving in Goa in October. Later, he dressed up in a soldier's uniform and boarded a ship to Macao with the intention of going to Japan at the first opportunity. The Father diligently studied Japanese in Goa, as he did in Macao, until his superiors sent him to this kingdom of Anam in 1631 because there was no way to get to Japan. He was here for two years and seven months.

During his first year, he diligently learned the language and also spent some time strengthening this Christian community in the midst of persecution raised against the law of God by King Thonh Đô. Father Bernardino was taken prisoner, tied up in the streets and carried to the king's palace, but was later set free because he was arrested in error since the king had never ordered anyone to be taken prisoner—not he nor any other Father. Despite all this, the Father,

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<sup>24</sup> Alessandria



always affirming he would give his life for Christ, appeared very happy waiting for the *golpe da catana*<sup>25</sup> that our Lord later granted him in the pain that brought his death.

This year the Christians in Uonj Nay suffered again. The Xã' publically forced Bento and António to become soldiers in Ke Cho so that they could not live in the land nor preach there. Those from Hà Huih, Dái in Nghean, and Phut Ôñ Xã in Tinh Hoa, as well as those in Kě phú', suffered also.

On the 11<sup>th</sup> of July and the 17<sup>th</sup> of the sixth moon in the year Túit, a Laotian man by the name of Theñ Keõ, who was called João, was baptized. In Laos, Theñ Keõ saw a Christian by the name of Thome reciting poetry and praying to God and asked him what he was doing. Upon hearing the prayers, he decided to accept the law of God; and thus he came to this kingdom with his wife, Isabel, to receive it. This man was from the Annamese nation; however, he was raised in Laos since his childhood and he acted like a Laotian. He returned to Laos this year with a letter written by us requesting the Laotian king's permission to enter. João was accompanied by that same Thome, who was trained to be able to catechize if the opportunity presented itself.

Thai Andre of Nghean came to Tinh Hoa and Father António de Fontes, after finishing his visit to that province at the end of September, came to the court to work with me. He came because I had been here alone for four months

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and it was hard to take care of everything by myself. During this time, I wrote the life stories of the Twelve Apostles, of Saint Louis king of France,<sup>26</sup> and I cleaned up my dictionary on the Annamese language. I also occasionally dressed in palatial cabaia and went to Chái of the Chuá Cá so the Christians and gentiles would not find out that the king had kicked us out of the palace.

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<sup>25</sup> Catana, or katana, is a sharp Japanese sword used in executions.

<sup>26</sup> Louis IX (1214-1270), commonly known as Saint Louis.

Otherwise, it would have been published that the Christians failed and the gentiles would be happy and would scorn us.

In September Chuá Oũ announced that he gave to his son Chuá Cá the two provinces of Nghean and Think Hoa. He did this since changes are always customary when there are deaths among the Chuás—whoever can do the most becomes the next Chuá—and he wanted to give his son the power while he was alive so that upon his death, no such changes would take place.

After four or five months had passed and Father António de Fontes had arrived from Think Hoa, the king once again permitted us to enter the palace on October 13<sup>th</sup> and allowed us to continue as we had before. It seems it was the providence of Our Lord that during those months when I was there alone the palace would not tolerate spiritual ministrings, but when Father António de Fontes arrived, God softened the king's heart and he allowed us back into the palace so we could be companions in the work. We stayed in the court and Father Jeronimo Mayorica continued working in Nghean where 4,083 people were baptized this year.

We had two eighth moons because there were 13 full moons this year. On the second eighth moon, there was a big storm and in Think Hoa a big flood killed many men and livestock. Many were killed in Nghean as well. In some settlements that were near the sea, the water poured in and many were drowned while the wind destroyed the rest.

Seeing how much the gentiles mocked the Christians, they prayed in Nôm<sup>27</sup>. Since they did not have books, it was determined that they would recite the prayers through writing, and they began on the Christmas celebration according to the books from China.

This year, many people were baptized, mostly from the province of Nghean where the number rose to 4183. Including the other provinces, the total number of baptisms was 9,864.

**1635**

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<sup>27</sup> Nôm is the Vietnamese language written using Chinese characters. (<http://www.omniglot.com/writing/chunom.htm>)

The ship did not return in September of this year as promised. Thái Eùóć, mother of the Chuá, died at the beginning of their new year so

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the normal celebrations were not observed. The body was held for four months in the court, during which time things were prepared for the burial. On the sixth of the fourth moon, the palace escort departed with money, gold coins and silver, etc. All the king's soldiers accompanied the body wearing white caps without cabaia. The king, his two brothers, and his children walked behind the procession barefooted wearing cabaia and white caps. The king cried and his son Chuá Câ' threw himself down on the path twice so the body of his deceased grandmother would pass over him. They put the body into a black varnished boat on the river, built in the style of a carrack, and sent it off with all the strength of the sea. They buried her in Thinh Hoa.

Father António de Fontes had gone before them to visit some Christian churches on the way and especially to say mass in the new church in Diên phô'. Trying to win over the Father when he arrived, the Chuá gave him some dried fish, and, after the solemnities had finished, he sent him a large tray of delicacies and an ox. However, by that time the Father had already left to visit the Christians in Nô, where he stayed for a few a days and gave the title of Thai to Thome Thang on the day of the most holy Sacrament. Thome Thang took his vows just as the others did to never marry, to live in poverty, to be obedient and so on. Father António visited a few other villages and then headed back toward the court in order to have two fathers there since Ke Cho had so many Christians and one father could not do everything alone.

At the beginning of this year, Thai Martinho came from Nghean to Thinh Hoa with António Lõ. Thai Thadeu went in his place with Francisco Dó, who later was called Xavier, and who had recently requested admittance among the Catechists.

Governors Oũ Fó Má Taò and Oũ Fu Má Lieù supported the Christian community in Nghean this year. Enemies of our holy law wrote some defamatory papers in the name of the Christians and threw one into the home of Oũ Fu Má Lieù. He read it and then confessed that it could not have been from the Christians, because they were good men, but rather from their enemies the conjurers and sorcerers. Therefore, he did not give heed to the silly things said therein about him, the governor, and he burned it. Another was thrown into the home of a different governor, Oũ Ià Deiñh, and one criminal by name of Oũ Nghě found it. Since Oũ Nghě had an affinity for the law of God, he burned it because he also determined

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that it was from the Christians' enemies.

A Chinese man arrived by land from Macao on the 27<sup>th</sup> of June with letters from the Father Visitor and attorney. The ship did not come in February or March because it was too late in the year, but it would come later in September. The Father Visitor, Andre Palmeiro, got very sick, and he told us the news of Father Sebastiao's *vs.*<sup>a</sup> glorious martyrdom on his way back from Japan.

In early September, some woman from Bâ Xâ lodged a complaint with the king saying that some pagodas in her Chuá had been broken and she cast the blame on the Christians. Without so much as inquiring upon the matter, the Chuá sent around a declaration that prohibited the law of God. The judges tried to kick us out of the kingdom so they posted the declaration on the palace walls so that anyone who walked by would see it. Despite all of this, we never left the palace.

Around this time, Ađ Bả Xà arrested the gentile that was responsible for the crime and asked him if he was a Christian, to which he responded that he did not know what a Christian was. He confessed that he had committed the crime because he was hungry and he knew there was money inside the pagodas so he broke into one and took it. When they saw that he was not

Christian, they ordered him to be taken to the streets with a proclamation of death stating that from here forward anyone following the law of the Portuguese and breaking pagodas would be executed. The proclamation was written carefully to say that the man was a Christian, and because of that and the fact that he had robbed and defiled a pagoda, they sent him to be killed. However, when he was taken to the door of palace he was forgiven. When some Christians found out about the evil acts, they took to the streets saying that the man was a gentile not a Christian.

Since the Chuá's declaration said blasphemous things against the law of God we petitioned against it to the king because the law of God taught holy and good things not the absurdities found in the declaration, and it also caused the gentiles to cast guilt on the Christians. However, as always, the king did not want to respond to us. And since [sic]

On November 5<sup>th</sup>, Father Martin Coelho and the ship *São Francisco Xavier* arrived in the court, but the captain did not come. The father arrived sick and getting worse with bloody stool, so he came to receive the communion and anointing of the sick because he had already given up hope in man-made remedies. We sought divine help with the prayers of the Christians and masses and our Savior healed him.

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Around this time, Father Bento de Matos, who had been on the Island of Haynaõ, came to this kingdom to confess his sins and deal with the business of the Laotians. He returned in December and arrived safely to his island in a very small boat that was smaller than a setia<sup>28</sup>. He was the first Father from China who came to this kingdom dressed in traditional Chinese clothing.

In the year 1635, 8,176 people were baptized in the kingdom. In Bo Chinh, the law of God was accepted because the Christians prayed for a few ill people from Governor Dite Oũ Hieu's household and they were healed. Joao Cang was the man in charge of that Christian community.

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<sup>28</sup> A type of boat used in Asia

While Father Martim Coelho was recovering, Father Gaspar de Amaral got very sick and remained ill for almost the entire year. He initially took the Last Rites and was sick for close to three months. Since the fathers of this Deng Ngo Ay were also so ill, they could not visit the Christians in Think Hoa or anywhere else.

1636

On the night of February 28, 1636 the city was set on fire, and, because the wind was strong everything was burned, including the palaces of Chuá Oũ and Chuá Cá and the palaces of the great ones in the kingdom. Everything became as *campus ubi Troja*.<sup>29</sup> There was some suspicion that the fire had been set by the Cochinchinese and some were arrested. The accused were dealt with harshly until some ambassadors from Cochinchina arrived seeking peace, after which everything finally calmed down. Because the Chuá lost everything in the fire, he was late paying his tribute to China, causing 100 Chinese soldiers to come, but they were delayed with five thousand taes.

Our house and all our clothing were also burned. We asked the king on behalf of the fathers and the Portuguese to grant us a place to build a house made of dirt that would be resilient to fire and to collect clothing. He assigned us the place that we had desired, which was the same place where our previous housemate Oũ Fú Má Tuyen lived. However, since the place the king gave us was not big enough, we purchased another location from Oũ Fú Má Tuyen's son and there we built houses and churches made of earth and with very nice roofs. A warehouse was also built in which the Eserinao Simon Honis—who stayed here with us doing good works—gathered, dropped off, and picked up clothing from the procurator's office.

In March, a ship arrived from Macao and Captain Miguel Pereira Barboza came with a message from the city asking the king to not welcome in the Dutch because they had already set up

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<sup>29</sup> Latin referring to the field of Troy that was destroyed by fire - Vergil, Aeneid III, xi.

business in CochinChina. It has been said that the since the Japanese king had prohibited his people for ten years from leaving the country by boat,

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the Dutch would come here to purchase silk with intentions of taking it back to Japan. The Japanese king's ban was also the reason why the fathers boarded the junks<sup>30</sup>.

Toward the end of April, the ships *São Ignacio* and *SãoFrancisco Xavier* arrived carrying Father António Barboza, a Portuguese man from Arrifana de Sousa in Entre Douro e Minho<sup>31</sup>—the ship's captain and pilot, Jorge Grego, died as the ship was leaving the port. After the ship returned to Macao, Father António went to Nghean.

Around this same time, the Laotians arrived, and Thome, whom I mentioned previously, was with them carrying a response to the letter we had written the king. In his reply, the king gave us permission to go to his kingdom with his ambassador João Theñ Keõ. Unfortunately, he did not come like we had hoped because the king retained him there for some business. Thome did, however, give us the good news that many people were waiting for us there and they told him not to return home without the Father. The Father<sup>32</sup> had already left by the time Thome arrived in the court, so Thome sent ahead a message to the king asking him to send some people a few days ahead. It was not possible to go with the aforementioned ambassador because we were waiting for a response from the Father Visitor in Macao. We kept the letter so it could serve as an official notice of permission to anyone who might question our travels.

Our Lord carried Catechist Ignacio home unto Himself. Ignacio, one of the three who started this congregation of catechists, was a Sayo before his conversion. When he converted, he was particularly unique in his desire to renounce his former lies, which he knew were wrong. He

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<sup>30</sup> “A name for a common type of sailing vessel in the Chinese seas.” (“Junk,” 1989)

<sup>31</sup> A Portuguese province that was later divided into two.

<sup>32</sup> It is not clear which Father this refers to

was very penitent in his self-flagellations and fasting, and was zealous in the observance of God's law. He preached in this court as well as in the eastern and western provinces, in Thinh Hoa, and in Nghean, where many people were converted. He preached and taught catechisms with unceasing diligence until he fell ill in Nghean and came to this court to recover. Here among the other Catechists he took the sacraments and gave his soul to God. The Christians took his body from the court to the river where he was accompanied by many ships to the Aldea of D. Paulo Kê Dô'. The catechists and Christians from Thinh Hoa and the southern province gathered together and gave him an honorable burial.

In November, that same ship (whose captain was Manoel Franco) returned and gave us the news that the ship Saint Ignacio, which left here in May, had been lost in Haynão. Father Felix Morely, from Rome, and Brother Bento Peixoto were onboard that ship. Brother Bento Peixoto lived here with the fathers, and Father Felix Morely

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went to live in Oũ Maé with Prince Đeú Oũ Tãi, son of the Chuá whom the Father greatly esteemed. And thus they established two residences in this city of Boñl Bé and as well as in Oũ Maé. Miguel Pereira Barboza also came from Macao in December on the ship *Nossa Senhora dos Remedios*. The fathers were very ill for most of the year, making it necessary for Father Jeronimo Mayorica to come from Nghean to visit Thinh Hoa instead of António de Fontes since Father Superior was ill for such a long time that he could not leave the court. This year, 7,121 people were baptized.

**1637**

In early January, Pedro Pinto de Figueiredo arrived from Macao with his ship. In late February, Father Martim Coelho took Father Bernardino Regio's bones to Kê Eó where they are



buried at the head of catechist Ignacio's tomb. Catechist Andre went to Nghean to become Superior and left Thinh Hoa to Thai Martinho, who became Superior there. Andre had already gone to Kê Eó [sic]<sup>33</sup>

Father António Barboza came to care for Thinh Hoa and to live in Kê Eó because the Christians complained that there were two fathers in Nghean but not a single one in Thinh Hoa. Father Jeromino remained by himself in Nghean, Father Felix Morely stayed here in this court, Fathers António de Fontes and Father Gaspar de Amaral in Oũ Macé, and Brother Bento Peixoto in Hang Bě. Father Martim Coelho took the ship back to Macao to recover from his ailments.

The Dutch arrived on March 30<sup>th</sup>. They came from Japan to buy silk and were well received by the Chuá. They were pleased with the land and the silk trade, and left on July 2<sup>nd</sup> with the intention of returning with two ships during the next favorable season. Around this time, Father António de Fontes went again to visit the Christians in the east because Lady Anna, Thai of Kê Raù, insisted on it. Father António Barboza became ill in Kê Eó and began to spit up blood so he came to recover in this court.

Four months later on October 9<sup>th</sup>, Father António Barboza left to build a house and to live in Van Nô' because it was a better place for him to recover from his improving ailments. He lived in Van Nô' taking care of the Christian community

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in Thinh Hoa until the end of May 1639 when he left his completed house and returned again to this court to recover from a respiratory illness and fever.

In December, that same Company ship arrived with Father Martim Coelho and Father Raymundo de Gouvea who were headed to Laos with Father Joaõ Bautista Bonelly, Visitor of both this mission and the Laotian mission. This year 9,614 people were baptized.

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<sup>33</sup> Incomplete sentence

In the next year, 1638, while Father Jeronimo Mayorica was hearing confessions at the church in Rum and preparing the Christians to receive the ashes on the next day, some Chinese came charging in to taunt them. One Christian resisted so they struck him, and when the Father came out to calm things down, they struck him many times as well leaving him bruised. The Christians defended themselves, and some men were wounded, including one Chinese who almost died. His companions took him to the ship and he died that night. The next morning, the Chinese came charging back in and destroyed much of the church as well as Father Jeronimo's house (who was not home), and they also robbed the Christians' houses. A lawsuit was brought up in which Father Jeronimo was blamed for the Chinese man's death, but he defended himself. His innocence was verified and the sentencing ended favorably for the Christians, though it required many bribes and much work to resolve this suit and the others. Tre Abá Tõ' became king and paid the fathers many boxes. The new king favored the Chinese so the fathers gathered their boxes quickly and left, fearing they would lose the suit and have their ship taken from them since they had been called again to court.

It is supposed that Father Raymundo de Gouvea did not go to Laos for reasons only God knows. He returned to Macao with Father Gaspar de Amaral and Brother Bento Peixoto, whom they sent back.

Father João Bautista began the journey leaving from Nô' on August 12<sup>th</sup>. Fatigued from the work and the pestilent water, he died on November 4 when they were very close to Laos. His righteous desires will be rewarded there. Andre continued the journey with seven or eight companions. Father João's body returned to Nô' and was buried among the greats. Around this

time, Father Friar Joseph de Mendonca, called Friar Joseph of the Mother of God, arrived at Bo Chinh after being lost. He baptized the Governor and his wife.

Father Jeronimo Mayorica remained Superior until

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November 5 when he came by land to hand over his responsibilities to Father António de Fontes until Father Gaspar de Amaral returned, seeing as he was accused of murder.

It was near this time that Thai Thadeo, who was in Think Hoa, was sent to Nghean where he built a house with four or five other catechists.

When the ship was set to leave, Father António de Fontes left here to help visit the Christians in Think Hoa. He visited all of Kẽ Eó and returned to Kẽ ðôu where he came after the letters had arrived from Macao. This year 9,070 people were baptized.

**1639**

Early in the year 1639, that same Company ship arrived, captained by Joaõ Lamprea. Father Baltezar Caldeira, a Portuguese man from Macao, and Father Joseph Mauro, from Italy were onboard the ship, which then returned to Macao for Easter.

Around this time, Father Felix Morely visited Xú Nam and Xú Ðoũ, from which they ordered him to return in October.

Father António Barboza built a house in Think Hoa in the Aldea An Vuc that was close to Van Nô' because they would not let him build one there. The Father was tired and had become ill so he came to the court to rest and recover at the end of May. Father Joseph Mauro went to Think Hoa in his place.

On September 1<sup>st</sup>, Father Baltezar Caldeira went to visit the Christian community in Eó and Father Martim Coelho went to do the same in Xú Báé.

The king was sent some Portuguese figs from the fig tree in Macao. He responded by saying that he wanted all the figs that the tree produced, and all the nobles and eunuchs secretly asked for one.

At this time, Thai Lucas was sent to Bo Chinh with a very humble letter, as requested by the Governor; however, he did not enter because of the Governor's capture.

On September 26<sup>th</sup>, Father Joseph Mauro died and Father Baltezar Caldeira, who was in Eó, and had gone there to visit him. After his arrival, Father Joseph's faculties remained for less an hour, and he confessed something that he had greatly desired. He is buried under the altar in the church at An Vuc.

On the second of the tenth moon, October 29<sup>th</sup>, the Chuá left for war

**009v**

after having sent his captains out before him to fight against Chuá Khanh. On the 16<sup>th</sup> of this moon, November 11<sup>th</sup>, Father Baltezar Caldeira arrived on a visit from Eó feeling ill. This year of 1639, 12, 234 people were baptized.

**1640**

On January 5, 1640, the *São Francisco Xavier* arrived with the Portuguese fathers Thomas Roíz and Luis Pinheiro.

Father Baltezar went to Eó to do Lê' Nêrá and to bring Father Joseph Mauro's clothing from Nô'. Father Felix Morely went to administer the ashes in Taong Mi Eñ of Lú Nam and to publish the Holy Jubilee first here and then in the other parts of the kingdom. Father Jeronimo Mayorica came to the court and once again took responsibility of Thinh Hoa. Father António Barboza went to Lú Nam on April 2<sup>nd</sup> with Father Thomas Roíz. Father Martim Coelho and Father

Luis Pinheiro went to Kê Eó and arrived there for the Ascension Vespers<sup>34</sup>. With that same company, Father Felix Morely went to visit Nghean.

The Governor of Bo Chinh sent Ruóc to Father Jeronimo Mayorica after he had already come from Nghean. The message was for Father Superior to see what should be done, so he sent Father Baltezar Caldeira with Pedro, who had once again received the title of Thai on July 9. Father Thomas Roíz returned to the court in place of Father Baltezar, who did not come because of the aforementioned Governor's capture in August. Father Baltezar returned to the court in October.

On October 12<sup>th</sup>, a letter arrived for Father Jeronimo Mayorica with notice of certain changes that were made as ordered from Macao. Father Baltezar Caldeira was recently sent back to the court, and Father António Barboza was called back from Xú Nam to help Father Superior in the court as well.

Thomas Roíz went to Xú Bǎi and Father Baltezar Caldeira went to Xú Tâi in October. Father Martim Coelho, who had come to the court around this time, returned to Kê Eó on November 2. Later, Father Luis Pinheiro arrived here with Father António de Fontes who was on his way to take responsibility for Thinh Hoa.

Toward the end of October, news came from Laos that the catechists had arrived and that the king had accepted their gift in name of the ambassador Thome. In return, the king gave five elephants. Everyone returned except António

## **010**

Lo, who remained there, as well as Thai Andre and four or five other catechists who were killed.

The fathers travelled to celebrate Christmas: Father Thomas Roíz went to Tâi Chein, Father Baltezar Caldeira went to Kê Loç, and Father António Barboza celebrated in Bô ðe and Father Superior in Đôú' Lâm. This year 10,570 people were baptized.

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<sup>34</sup> Service given at the feast of the Ascension, including songs and prayers.

1641

Three ships came from Macao. In the first ship, the *São Francisco Xavier*, Vice Provincial Father Gaspar Luis and Father Pedro Alberto came to visit the mission. Father Visitor, who was determined to come in person, went to Manila for *vistas causas*. Father Thomas Roíz was Father António de Fontes' companion in the Vice Provincial Father's company that went to visit the fathers in Dangè Thaõ.

Upon his departure, the Vice Provincial Father, ordered Father António Barboza to build a residence in Xú Nam with his companion Father Thomas Roíz. He had already ordered Father Felix Morely to build one in Nghean with Father Martim Coelho as his companion, and Father António de Fontes built one in Thinh Hoa with Father Luis Pinheiro as his companion. Fathers Jeronimo Mayorica, who was Superior, Baltezar Caldeira, and Pedro Alberto stayed in the court.

At the end of September, Father António Barboza became ill so he came to the court to recover, where he remained until the end of the year. Father Jeronimo Mayorica, Superior, briefly visited Xú Đôu' and Xú Bâí. Father Baltezar Caldeira went to Xú Tâí. This year 11,178 people were baptized.

1642

On January 1, 1642, the boat from last year arrived, and on board was Portuguese Father Manuel Pacheco, who studied theology in Macao, as well as Captain António Ribeiro de Souza. Father António Barboza returned to Macao to recover from an illness that had bothered him for five years since he could not recover here. Father António Rubino, Visitor, deciding that he would not recover here, sent him to Macao with no discussion. This year 12,471 people were baptized.

1643-1645

In 1643 and 1644, the aforementioned boat returned from the company and it was around this time that the prince who governed the land passed away. There were changes made regarding which of the king's sons would be successor, and many on the council favored the son named Đ Oũ Phù because he was

**010v**

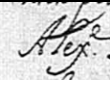

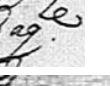
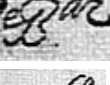
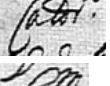
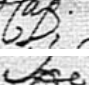
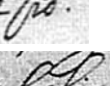
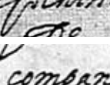
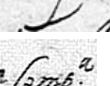
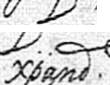
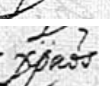
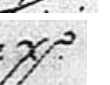
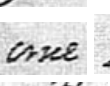
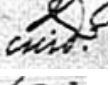
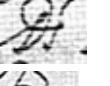

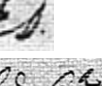
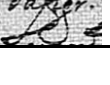

older. However, the king and the rest of the people favored the other son named Đ Oũ Tâi because he had better manners and was kinder. The king, who was about to die, named his younger son as successor; however, the older son and some of his supporters did not want to recognize him so they set the court on fire and they went out onto a field to do battle. After a short period of time, two of the governing prince's brothers and their families were killed as well as many thousands of rebellious men. Their father died a few days later and he was universally recognized as Chuá<sup>35</sup> in the year 1645.

In 1643, 9,196 people were baptized, and in 1644 11,074.

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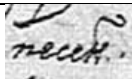
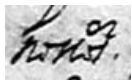

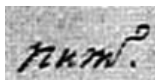

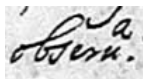

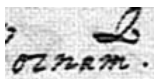
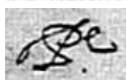
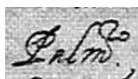


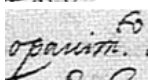
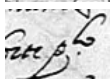

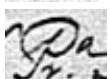

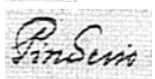
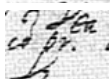
<sup>35</sup> It isn't clear in the manuscript which of the sons became Chuá.

## Dictionary of Abbreviations

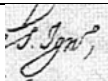


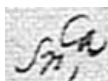
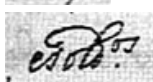
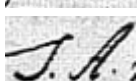




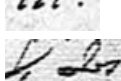

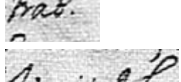
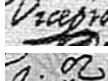
Modern Spelling	Picture	Transcription	Resolution	Location
Alexandre		Alex. <sup>e</sup>	Alexandre	001v
Antônio		Ant. <sup>o</sup>	Ant<oni>o	001v
aquele		aq. <sup>le</sup>	aq<ue>le	006v
Baltezar		B. <sup>ar</sup>	B<altez>ar	009
Caldeira		Caldr. <sup>a</sup>	Cald<ei>ra	009
capitão		Cap. <sup>m</sup>	Cap<ita>m	002v
cidade		Cid. <sup>e</sup>	cid<ad>e	004v
Cochinchina		Cochinch. <sup>a</sup>	Cochinch<in>a	001
companheiro		companhr. <sup>o</sup>	companh<ei>ro	005v
companhia		Comp. <sup>a</sup>	Comp<anhí>a	001v
crisandade		xp̄and. <sup>e</sup>	<christ>and<ad>e	001v
cristão		xp̄aõs	<christ>aõs	001v
Cristo		x. <sup>o</sup>	<Christ>o	004v
cruelíssimas		crueliss. <sup>as</sup>	crueliss<im>as	004v
cuidado		cuid. <sup>o</sup>	cuid<ad>o	007
Deus		D̄s	D<eu>s	002v
dinheiro		dr. <sup>o</sup>	d<inhei>ro	003
Dona		D.	D<ona>	008
figueira		figr. <sup>a</sup>	fig<uei>ra	009



Modern Spelling	Picture	Transcription	Resolution	Location
<b>Figueiredo</b>		figrd. <sup>o</sup>	fig<uei>r<e>do	008
<b>filho</b>		f. <sup>o</sup>	f<ilh>o	005v
<b>frei</b>		Fr. <sup>'</sup>	Fr<ei>	008v
<b>Gaspar</b>		Gp. <sup>ar</sup>	G<as>par	001v
<b>governador</b>		Gou. <sup>or</sup>	Gou<ernad>or	006
<b>grande</b>		degrd. <sup>e</sup>	de gr<an>de	001v
<b>humanidade</b>		humanid. <sup>e</sup>	humanid<ad>e	005
<b>irmão</b>		Jř.	Jr<maõ>	001
<b>Janeiro</b>		Janr. <sup>o</sup>	Jan<ei>ro	010
<b>Jerónimo</b>		Jrm. <sup>o</sup>	J<e>r<oni>mo	008
<b>madeira</b>		madr. <sup>a</sup>	mad<ei>ra	002v
<b>Madre</b>		M. <sup>e</sup>	M<adr>e	008v
<b>maldade</b>		mald. <sup>e</sup>	mald<ad>e	006v
<b>Manuel</b>		M. <sup>el</sup>	M<anu>el	010
<b>meio</b>		m. <sup>o</sup>	m<ei>o	001v
<b>mente (suffix)</b>		m. <sup>te</sup>	m<en>te	001
<b>ministérios</b>		ministr. <sup>os</sup>	minist<eri>os	005v
<b>muitas</b>		m. <sup>tas</sup>	m<ui>tas	001
<b>muito</b>		m. <sup>to</sup>	m<ui>to	008

Modern Spelling	Picture	Transcription	Resolution	Location
necessário		necess. <sup>o</sup>	necess<ari>o	001v
Nosso Senhor		nossos. <sup>or</sup>	nosso s<enh>or	004v
Nosso/a		N.	N<ossa>	002
número		num. <sup>o</sup>	núm<er>o	001
o santo		os <sup>to</sup>	o s<an>to	002v
observança		obseru. <sup>a</sup>	obseru<anç>a	007v
oficiais		off. <sup>es</sup>	off<icia>es	002v
ornamento		ornam. <sup>to</sup>	ornam<ent>o	003
Padre		oP. <sup>e</sup>	o P<adr>e	001
Palmeiro		Palm. <sup>ro</sup>	Palm<ei>ro	001
para		p. <sup>a</sup>	p<ar>a	001v
parte		pr. <sup>te</sup>	p<a>rte	008
pavimento		pauim. <sup>to</sup>	pauim<en>to	002v
pello		p. <sup>lo</sup>	p<el>lo	007v
pequena		piq. <sup>na</sup>	piq<ue>na	007
Pereira		Pr. <sup>a</sup>	P<e>r<eir>a	008
Pedro		P. <sup>o</sup>	P<edr>o	002
Pinheiro		Pinhr. <sup>o</sup>	Pinh<eir>o	009v
prata		pr. <sup>ta</sup>	pr<a>ta	002v

Modern Spelling	Picture	Transcription	Resolution	Location
primeiros		pr. <sup>os</sup>	pr<imeir>os	001v
procuradoria		procuradoria	p<ro>curadoria	007
provincias		Prou. <sup>as</sup>	Prou<inci>as	005v
quais		q. <sup>es</sup>	q<ua>es	001v
qual		q. <sup>al</sup>	q<u>al	002
qualquer		qual q. <sup>er</sup>	qual q<u>er	002
quando		qd. <sup>o</sup>	q<uan>do	005v
que		q̃	q<ue>	001
reino		Rn. <sup>o</sup>	R<ei>no	007
reitor		R. <sup>or</sup>	re<it>or	001v
residência		Resid. <sup>a</sup>	Resid<enci>a	010
Ribeiro		Ribr. <sup>o</sup>	Rib<ei>ro	010
sacramentos		sacram. <sup>tos</sup>	sacram<en>tos	006v
Salvador		salu. <sup>or</sup>	salu<ad>or	004
salvamento		saluam. <sup>to</sup>	saluam<en>to	007
santa		s. <sup>ta</sup>	s<an>ta	001
santíssimo		SS. <sup>mo</sup>	S<anti>s<si>mo	005v
santos		S. <sup>tos</sup>	S<an>tos	004
São Francisco		s. Fran <sup>co</sup>	S<aõ> Fran<cis>co	002v

Modern Spelling	Picture	Transcription	Resolution	Location
São Ignacio		s. Ign <sup>o</sup>	S<aõ> Ign<aci>o	002v
Senhor		N. Soñ	S<enh>or	004v
Senhora		Sña	S<enho>ra	002
sentença		sn, <sup>Ca</sup>	s<e>n<ten>ça	008v
soldados		sold. <sup>os</sup>	sold<ad>os	002
Sua Alteza		S.A.	S<ua> A<lteza>	003
Superior		sup. <sup>or</sup>	sup<eri>or	001
t.es		t. <sup>es</sup>	t<a>es	007
tempo		tpõ	t<em>po	001
título		tit. <sup>o</sup>	tit<ul>o	006
tormentos		torm. <sup>tos</sup>	torm<en>tos	004v
trabalho		trab. <sup>o</sup>	trab<alh>o	008v
Vice-provincial		Viceprou. <sup>al</sup>	Viceprou<inci>al	010
Vizitador		vizit. <sup>or</sup>	visit<ad>or	001

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